The Right Way to Live

Practicing the biblical instructions for Jewish behavior according to the biblical instructions and not according to the claims of rabbinic Judaism

by David Sonnino

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1. introduction

The purpose of this work is to present the correct implementation of the Torah's instructions in accordance with what is implied from the Torah itself.

Instead of offering the instructions of Rabbinic Judaism and trying to undermine all of their reality from the instructions of the Bible, we will present the clear instructions of the Bible and the intelligent reader will notice how wrong the instructions of Rabbinic Judaism are.

This is because the "laws" established by the establishment of Rabbinic Judaism do not always coincide with what is explicitly written in the Torah. In order to understand why, it is first necessary to present the method of rabbinic interpretation, a method that leads to an incorrect interpretation of the Bible.

From this controversy, about "Achnai's Furnace", we can learn how the rabbinic laws were determined. In fact, this controversy indicates that the laws are determined according to the majority and not according to logic and/or interpretation for its own sake. In fact, this story proves a number of methods, such as the use of the supernatural, and presents the method of accepting the laws based on the majority and not on any scientific rationale [1]).

1 In the story of a dispute between Rabbi Eliezer and the sages, it is written that all the answers to convince rabbis who disagreed with him were presented by Rabbi Elazar. Nevertheless, the sages insisted on not accepting his opinion. All the "miracles" that Rabbi Eliezer supposedly performed did not convince the rabbis of the correct explanation he proposed. Every supernatural proof he presented was not accepted and did not convince the rabbis that he was right. At the end, a voice comes from

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Although the story presents that from heaven, it is determined that Rabbi Eliezer is right, the rabbis claim that heaven cannot determine laws. This passage essentially explains the overt and covert purpose of Rabbinic Judaism, to serve as a substitute for determining instructions for the behavior of believers. Thus, if they are disputed about this purpose, and even if the dissenter comes from within their camp, they are not willing to give up their perception of being the sole determiners.

Therefore, if Rabbinic Judaism were to use any scientific logic, certain laws would appear different and/or not be accepted at all. Admittedly, every beginning student in the field of biblical interpretation is familiar with the subject of the P.R.D.S, the method of rabbinic interpretation [2]), and is also familiar with the thirteen standards that Rabbi Yishmael presents by which the Torah is measured — but in reality there are even more than 32 standards mentioned in the literature of the Sages [3]).

Although some of these criteria are based on logic and logical inference, the P.R.D.S method does not always make use of this logic. Hence, when a certain interpretation is based on a logical connection, and/or on the legal connection and/or on the connection to the subject of the relevant

heaven claiming that the law is like Rabbi Eliezer's, and yet it is claimed that heaven cannot determine laws. Tractate Baba Metzia 59b from the Sefaria website https://www.sefaria.org/texts

2 Pesht - is the simple interpretation of the Torah. Remez - refers to the various hints contained in the Torah. Deresh - is the revelation of the deeper meaning of the verse, and Sud - is the esoteric and mystical part of the Torah.

3 This includes the "Midot" established by Hillel the Elder (7 Mitdot), the Mitdot of Rabbi Ishmael (13 Mitdot) and that of Rabbi Elazar (12 Mitdot). Every rabbinical Jew recites the 13 Mitdot of Rabbi Ishmael in the morning prayer as if they were an integral part of the biblical text.

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chapter in the Bible, the interpretation of Rabbinic Judaism does not "hold water".

The great weakness of the P.R.D.S method, in fact, is the ability of the interpreter to maneuver and evade any criticism directed against his interpretation. That is, the inability to determine whether the interpreter was wrong or not in his interpretation.

This is because he can always claim that he is interpreting according to a different level of the method, that is, he has moved to a different method of interpretation, than the critics claim against him.

For example, suppose that a particular interpretation of a sentence in the Torah does not conform to the pure logic implied by the context of the sentence. The interpreter can always excuse his unconventional interpretation by moving to another dimension — say, to a secret and/or an allusion and/or to any other dimension of interpretation, all according to his convenience.

Thus, in fact, any interpretation of the Torah becomes fluid and flexible to the point of changing the intention of the text and changing what is said to the point of presenting the opposite of what the Torah originally intended to instruct the believers.

If we consider a method of interpreting the Scriptures, we must first and foremost examine what the Scriptures themselves suggest about interpretation. From the words of the Torah itself, we can learn in

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Deuteronomy chapter 30 about the nature of the commandments of the Torah [4]).

The Torah itself explains itself. The Torah itself provides the most detailed details. For example, how to identify an infected house and how to act when the infection is found in the house. This example, among many others in the Bible, constitutes conclusive proof that the Torah itself knows how to present what is important and what is necessary, without resorting to the unnecessary "help" of the sages of Rabbinic Judaism. When the Torah needs to expand, it expands and when there is no need for expansion, there is no expansion.

Here it should be noted that this concept is very well known to all the sages of Rabbinic Judaism. Which truly creates their approach that can be described as "impudence". Since those sages recognize this fact, they must understand from this fact that when there is no expansion, there is no need for any expansion. The unexpanded instruction is a clear and perfect instruction and does not need any translation and/or interpretation and especially does not need implementation instructions.

According to what is written in chapter 30 verses 11 to 14, we can understand how simple the commandments are to perform. In order to suggest an action that is easy to perform, it is necessary first and foremost to understand the command or instruction.

4 Deuteronomy Chapter 30 Verses 11-14 From the Sefaria website https://www.sefaria.org/texts

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Therefore, the Scripture clearly emphasizes that these instructions are not strange, or complicated, or difficult to understand. They are instructions that are easy to implement because they are clear and do not require any interpretation.

The Torah itself explains itself. The Torah itself provides the most detailed details. For example, how to identify an infected house and how to act when the infection is found in the house [5]).

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5 Book of Leviticus, Chapter 14, Verses 33 to 57

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Another thing, according to Rabbinic Judaism, there is an Oral Torah, which was transmitted in the light of what is written in the "Books of the Patriarchs" from Moses through Joshua to them. This argument is also based solely on the writings of Rabbinic Judaism. There is no proof outside of the writings of Rabbinic Judaism of the transmission of the "Oral Torah." If such a Torah does exist, it was certainly not transmitted to the rabbis, but to those who received the exclusive mandate to be the spiritual teachers of the people — the priests [6]).

Thus, even if we accept that the Torah also has an "Oral Torah," as well, in the same regard, Rabbinic Judaism does not and never has had any mandate over the "Oral Torah." Since, according to the findings offered in the Bible itself, the "Oral Torah," if it existed, was transmitted as instructions for execution to the priests themselves and not to the elders of Israel.

The elders of Israel, according to what is described in the Torah chapters, receive from the priests, who are, as stated, the only teachers that the Bible authorizes, the instruction for execution only. The elders of Israel do not receive either the reasoning and/or the interpretation of the essence of the execution.

From this it is impossible to claim that Rabbinic Judaism drew its information from the elders of Israel, who in this case were only the

6 See David Sonino, 2024, Essay on Rabbinic Judaism: Short Essays Trying to Understand and Answer Questions That No One Seems to Ask or Seek Answers to, Haifa University Books, Series Number: 9920074805602791

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"transmitting authority" and had no connection to receiving reasons as to why and how.

Therefore, if we are talking about implementation, Rabbinic Judaism does not and did not have any mandate to determine the form of implementation of the laws of the Torah, let alone determine the law that binds the people of Israel.

Rabbinic Judaism, in fact, offers mainly explanations for instructions that were supposedly accepted by consensus among those rabbis. When the instructions of the rabbis routinely ignore what is said in the Bible and offer reservations that have no place in what is written in the Bible itself.

Hence the importance of this work is to offer the interested reader a more substantial view of the operative application of the Bible's instructions.

The application that Rabbinic Judaism offers cannot be at all consistent with the instructions of the Bible itself. Especially when Rabbinic Judaism has no authority and cannot prove from the Bible that it continues the religion of Moses [7]).

Whether from "habit" or from "tradition" and/or from coercion, those "believers" carry out these instructions without any hesitation or question.

Generations after generations of students continued to grasp these instructions, focusing more on the Mishnah and the Talmud while

7 Therefore, there is a significant coercion and requirement that all those who wish to belong to Judaism in general are obligated to act and accept the instructions of Rabbinic Judaism. These instructions outline a special way of life that is governed by those rabbis who determine for the rest of the community.

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neglecting the source ... the Hebrew Bible in general and the books of the Torah of Moses in particular.

Every scholar who wishes to express his opinion is obliged to receive the "consent of the great ones", these are the rabbis of the generation in which he lives. Therefore, every book written on any subject, has "letters of consent" at the beginning. The more the book contains "letters of consent" from a higher rabbinical personality, the more respected the author and the book are.

In fact, the consent comes to prove to the reader that the writer continues the dominant narrative of Rabbinic Judaism and does not deviate from the perception established by Rabbinic Judaism. If a writer disagrees with The perception of Rabbinic Judaism is that he is ostracized and outcast and cannot influence the public, the "holders of the religion."

Thus, coercion is created, forcing thinkers to act solely within the framework of the instructions of Rabbinic Judaism, and to this day no one dares to challenge their mistaken perception.

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2. The Beginning

Victor Frankel, a Jewish doctor and psychiatrist from Germany, a Holocaust survivor who was saved from a Nazi concentration camp, tells us that the hardest thing in the concentration camp was the loss of meaning. Frankel survived the Holocaust, but almost his entire family, except for his sister, was destroyed. Suffering in the concentration and extermination camps strengthened his perception and claimed that everyone needs a central goal in life, finding meaning in their lives, in order to overcome traumas and difficult situations.

Without meaning there is no point in life - according to Frankel, humans are fundamentally free, and although the Nazis could control his body, they could not control his soul, whose freedom they could not deprive him of. Even in the greatness of the Holocaust, he saw an expression of the human spirit and human capacity for freedom, and wrote "Man is the one who invented the gas chambers, but he is also the one who entered them with commas, and the prayer 'Hear Israel' on his lips." (The Shema Yisrael prayer is a declaration by every Jew of his belief in one God, said in any situation of danger or before his death when he closes his eyes forever). Thus, according to him, contrary to Freud's claim, a person can survive difficult conditions because of his belief in something that gives him strength to continue.

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The question is do animals also have meaning in life? There are indeed animals around us that we encounter from time to time - but when you see their behavior, can we assume that these animals that sometimes behave like humans - have a perception of meaning? In fact, the answer is that man is built differently from animals - according to the book of Genesis, chapter two, verse seven, it is written "And God created man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" - no other creature that God created, received the "breath of life" from God himself. Thus it becomes clear that while everyone was created from earth, man also received a part of divinity and therefore he is made of two parts The physical part - the earth and the spiritual part - the soul of God.

This is where the struggle always arises between the physical part that seeks to fulfill physical needs to eat, drink, sleep, procreate and more and the spiritual part that seeks meaning. The search for meaning in man is an element that Frankel found precisely in a concentration camp where people were murdered on every corner, people were starved, beaten and physically abused - it is easy for a free person without such a burden to also search for meaning in his life. Because without meaning, man will become just like the animals - living the physical life only - whether on a modest level or on an excessive level - it is still a physical life that is the same as the life course of the animals - eating, sleeping, recreation, sex

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and all kinds of other activities that come To satisfy man's materialistic desire. The question that is asked is what is the meaning that a person should look for?

If we do a survey among spiritual people - these are people who do not see physical needs as the main task of their lives, what is the meaning they are looking for - we will get different answers. Answers, some of which will depend on that person's own faith - this is because the religions of the world have taken over that important key in a person's life - and they dictate to him what the meaning of the meaning he must look for is.

This is not the place to analyze these variables according to the different religions that exist in the world - but the question is not what religion determines what the meaning is, but - if we believe that God who created man put a soul in him, then God has to decide what is the correct meaning that a person needs. In other words - the different religions serve as interpreters of the true meaning and they do not offer the true interpretation but what they think is the true interpretation. That's why when you are confused and don't know what the true meaning of the soul is in a person, simply go to the first source that presented it in the world .

In other words, the Torah books of the Hebrew Bible are the first place where these things are mentioned for the first time - from here and only

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from there we can deduce the true meaning of the soul or spirituality of a person. And this we will do during the things that will be offered below.

Now those will come and tell us what the commotion is about - why should we accept the Hebrew Bible in particular? After all, there are other books that are sacred to their believers, so why exactly is the Hebrew Bible better than the other holy books? A good question that deserves a special answer in itself - first let's examine who among all the believers in the world think that the Hebrew Bible is a holy book acceptable to them - first let's take the Christians for all the currents and groups that make them up - they all attach the New Testament to the Hebrew Bible - that is, the Bible The Hebrew text is the beginning of the holy book for Christians, followed by the Christian "New Testament".

If we take Islam, Islam believes in all the leaders of the Bible, they call them prophets, starting with Adam the first man and ending with the last prophet Ezra in the Hebrew Bible. Beyond that, the Quran, the holy book of Islam, presents the Torah (the first book of the Hebrew Bible) as a holy book and should serve as a source of inspiration for Muslims as well. However, at the same time because of verse 156 in Sura number 6, which reads "Those who believe in a prophet from the nations of the world whose name will be found written in the Torah and the Gospel" and the name of Muhammad is not found in either the Hebrew Bible or the Christian New Testament - the Muslims claimed that the Hebrew Bible and

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the New Testament were corrupted Not to mention the name of the Muslim prophet.

These claims could be true because the oldest Bible at the time was the Leningrad Codex which dates back to 1,000 AD about 300 years after the birth of Islam. However, this claim of the corrupted Hebrew Bible ceased to be admissible in 1947 when the Dead Sea Scrolls were found, containing a book The Bible is almost perfect, and was dated to 200 BC - which proves that the Hebrew Bible we have today has been the same for about 2,300 years. Therefore, the Hebrew Bible has never been changed or corrupted, and what is in our hands today is the original version that has existed since time immemorial.

The second reason is much more interesting - while all religions in the world claim almost the same scenario - one man heard the voice of God telling him to go and influence people to believe in the God who sent him. This is an argument that accompanies all religions in the world, it doesn't matter what religion in the world, always one person heard God and he was able to convince the others that he was telling the truth. As mentioned, this is true for all religions and you don't need to mention the founders of each of the religions to know that this is what happened in the process of founding the relevant religion.

But Judaism has a completely different claim - they claim that more than 2.5 million people, women and children stood under Mount Sinai and heard

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the voice of God speaking to them [8]). When one person hears voices it can be attributed to some mental problem - the fact that he manages to convince others means he is an excellent salesman - but when more than 2.5 it cannot be attributed to a hallucination at all.

More than that, for more than 3,000 years the Jews have been telling from father to son how their parents stood in the special position of Mount Sinai - that is, the Jewish father tells the son about his father who told about his father in this way until the father stood under the mountain and heard the voice of God speaking to them . It can no longer be just a story, it must really be a case that happened to an entire nation and affected it to this day. Beyond that, one does not need to be so well versed in the Hebrew Bible, but those who know the promises of the Hebrew Bible to the Jewish people and see these promises being fulfilled for the Jewish people.

The inevitable conclusion here is simple - the Hebrew Bible is an original and true book with a connection of truth to God himself. Therefore, the Hebrew Bible is the sole guide to a person's relationship with God. And hence in order to search for meaning as God intended, one must study

8 This number can be estimated from a census taken of all men from twenty to fifty years of age, as recounted in Numbers Chapter 2. Verse 22 of the same chapter shows the number of warriors as 603,550 men from twenty to fifty years of age. In addition, all male Levites were counted, and their number was found to be 22,000 (Numbers Chapter 3 Verse 39). Likewise, all male firstborns were counted, and their number was found to be 22,273 (Numbers Chapter 3 Verse 44). In light of the age distribution in the population, they constitute approximately 50% of the total population. If we add to this the women of these ages, we can assume that from the age of 20 to the age of 50 there will be 603,550 men and at least 597,574 women, a total of 1,201,124 people, who constitute half of the population. Thus, the total population will stand at 2,402,248 people, which indicates a number of approximately 2.5 million people.

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and engage in the Hebrew Bible. The Hebrew Bible is divided into three parts - the divine part is the first part the Torah itself. The second part is a part called prophets, this is the part where the evil deeds of man are proven. The third part is a literary part that describes more the path to be taken. The part that interests us as the sole guide to the relationship of meaning with God is the first part of the Hebrew Bible - the Torah itself.

This part begins with a very important statement - God created the world and therefore the world belongs to Him - and He is the only sovereign over the whole world. This statement made a lot of sense because of the promises in the rest of the book - these promises can only be accepted if the promiser has not only the power to fulfill but also the right to fulfill. After securing his right God begins to look for a family that will carry his message to humans. He finds Abraham and decides to connect with him - through Abraham God connects with his son Isaac and through his path with his son Jacob and through his path with the 12 sons of Jacob who begin to call him Israel and hence Jacob's sons are called the sons of Israel from then to this day.

In the following, the fate of the Israelite is told and the covenant that God makes with the Israelite and appoints them to serve as priests to the rest of the nations of the world. In order to serve as priests, the Israelite were tasked with keeping 613 commandments = instructions, some of which have logic and some of which are instructions in which no significant logic

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can be found except for the fact that this is what God commanded. The question arises, who are the nations of the world and what religion was imposed on them at all in order to get closer to God and find the meaning of life (for those who are looking for meaning)? In the book of Genesis, chapter 6, beginning with verse 6, God regrets the creation of humans and destroys them all in a terrible flood. God saves only Noah, his wife, his three sons and their wives - a total of eight people who were saved from the entire world that existed before.

Noah's three children Shem, Ham and Japheth with their wives are the source of all humanity that exists today. In the tenth chapter of the same book, it is told about the descendants of Noah's children and how they are scattered throughout the world. However, in order for Noah's children, meaning all of today's humanity, not to reach a situation where God was forced to destroy previous humanity by the flood, God imposed on Noah's sons seven important instructions aimed at making them behave morally and at peace with God.

Basically, with these instructions, God established the world religion - a religion that respects the only God and listens to his instructions and lives in accordance with these instructions as the Torah from the Hebrew Bible presents it. That is, there is only one God with a single religion in the world when the Jewish people should serve as priests of this universal religion . This is not the place to explain why the Jews failed in their role

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as teachers of the world - but from these instructions of God one can understand a number of very important things.

The first and most important thing is that you don't need to be Jewish to be close to God and to search for the meaning of things as God intended. The only mandate of the Jews is to teach the people of the world about the seven instructions of God in the exclusive universal religion that God established for all human beings in the world. Apart from this religion which is expressed in the seven instructions of God to all mankind, no other religion can be the right way to learn the meaning that God offers to mankind.

Hence all the worships and prayers of the people in the world will be accepted if they observe these seven instructions and abandon the wrong instructions of other elements in the world. These seven instructions of God are extremely simple and are presented below in no order of importance - The instruction not to worship idols - this prohibition is connected with the instruction that there is one and only God and He has no partners in any way or shape whatsoever. The instruction not to curse God in any way - to accept the good and the bad without complaining. The command not to kill another person The instruction not to steal another property The instruction not to observe incest - the importance of family purity The instruction not to eat a part of the animal while it is still

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alive - the animal used for food must be killed and it is forbidden to eat the animal while it is still alive, which borders on great cruelty.

The instruction to establish a court and resolve disputes through the legal system and not by the force of the sword. There is only one very important variable for those who have decided to follow these logical instructions of God. Although in fact people can fulfill these instructions without referring to their divine connection - we must remember that in order for it to count as existence, the person has to tell himself that he is fulfilling the instructions not because it makes sense but because God asked him to.

Yes, we see how little God requires of us in order to be close to him and to find true meaning in being with God. God does not require human sacrifices or other sacrifices - God does not require us to go out of our way to fast and torture the mind and body - God wants us to be close to Him only if we follow these instructions and actually become moral people. That is all he asks that we be moral people and not animals seeking only to fulfill their physical needs only.

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3. Simple ritual

From the outset, it should be noted that all the "laws" established by the establishment of Rabbinic Judaism are not in line with what is explicitly written in the Torah. There are several factors for this, the main ones being the method of determining the laws by Rabbinic Judaism, the method of interpretation that distorts the text and ignores the grammatical and verse-wise context, and most importantly, due to the lack of any authority to even propose those alleged "laws."

The method of determining the "instructions" is done by ostensibly relying on a "majority" that agrees that this is how the Torah's teaching is perceived. Beyond that, the enormous problem with this method is the lack of any authority for the "voting body" itself. This is a body that appoints itself to determine "instructions" that come mainly to serve only that "voting body" itself.

Every "voting body" must derive its authority to serve as a voting body from some system in which rules and restrictions have been established in order to participate in that "voting body". However, in the case of Rabbinic Judaism, apart from the writings on its behalf, it is no longer possible to determine that the "voting body" of the alleged "instructions" of the Bible has authority that stems from the Bible itself.

From circumstances that contributed to the destruction of the priests who served in the Temple, who constituted the only legitimate body on behalf

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of the Bible. The priests were appointed by God in the Bible to serve as teachers and spiritual leaders of the people. After the destruction of the priesthood, it appears that Rabbinic Judaism "replaced" this legitimate body and "took" its place as the directors of the spiritual life of the Jews.

Thus, the original and correct instructions of the Bible become a tool for transforming Judaism into an institutionalized religion that suits only the interests of those heads of the establishment of Rabbinic Judaism. When all the overarching goals of the Bible's instructions disappear and in their place are put a different goal that is foreign to the spirit of the Bible - the absolute control of Rabbinic Judaism over the believers.

What is meant by, what is the main message of the Torah? Rabbinic Judaism distorts that message and creates another message that does not fit the biblical message. The Bible simply presents God's instructions as Moses receives them and passes them on to the Israelites. The main concept of the message, as explicitly written in Deuteronomy, 30, verses 11 to 12.

This is a message that is not miraculous, not complicated, and does not require any interpretation or juggling in order to understand the instructions of the Bible. As explicitly written in verse 12 of 30 of Deuteronomy, the implementer of the biblical instructions does not need anyone to tell him the instruction. In other words, apart from the implementer of the instruction, no one in the world has any mandate to

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determine for the implementer the way to carry out the instructions of the Bible.

This is the most important teaching of the Bible — no one has the mandate to translate, explain, guide, preach, or demand from the believer the "correct" way to carry out the Bible's own instructions. The Bible itself is responsible for this, therefore the Bible does not need "help" from anyone in this area. Any "help" that comes from anyone is inconsistent with the requirements of the Bible itself.

As explicitly stated in verse 12 of chapter 30 of Deuteronomy, the instructions of the Bible are not in heaven, so the performer will say that there is a need for someone to "ascend" and bring the instructions down to earth. To teach you, there is no need for an interpreter to explain these instructions.

Furthermore, in verse 13 of the same chapter it is written that the things are not far across the sea, and on the horizon, it is in a foreign country whose language the performer does not know, therefore the performer needs some kind of "translator" to translate the instructions for them into a language that the performer understands.

The conclusion is found in the following verse, verse 14, that the things are very close to the performer and he can understand them and carry them out without any assistance and help, translation and/or explanation

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from any person with a miraculous "ability" that the performer himself does not have.

Indeed, these things are absolutely true, a careful consideration of the Bible often presents the phenomenon that the Bible expands in cases where the writer thinks that expansion is necessary and does not expand when, in the writer's opinion, things are clear. In other words, when the Bible "feels" that expansion is necessary, the Bible expands and explains the instruction at length.

On the other hand, when there is no expansion of the instruction, it means that the practitioner does not need it. The instruction is clear and has no problem understanding it, therefore there is no need for expansion or explanation or the existence of "special" instructions.

Therefore, the scripture clearly emphasizes that these instructions are not strange, or complicated, or difficult to understand. They are easy instructions to apply because they are clear and do not need any interpretation.

Furthermore, the Torah always presents the instructions in the most logical way. For example, it expands and goes into great detail on the details of instructions such as what to do in a house suspected of being infected with leprosy, or how the ceremony of testing the fidelity of the suspected woman is conducted, and more [9]).

9 For example, marriage and divorce laws Deuteronomy 22:13-21, 28-29 Deuteronomy 24:1-4; it is forbidden to offer sacrifices with defects Leviticus 22:20-25 Deuteronomy 15:21 Deuteronomy 17:1; rape laws Deuteronomy 22:23-27; to offer special offerings for the feasts Leviticus 23:18-38; to

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This constitutes, again and again, conclusive proof that the Torah itself knows how to present what is important and what is necessary, without resorting to the unnecessary "help" of the sages of Rabbinic Judaism. When the Torah needs to expand, it expands, and when there is no need for expansion, there is no expansion.

It should be noted here that this concept is well known to all the sages of Rabbinic Judaism. What truly creates their approach, which can be described as "impudence."

Since those sages recognize this fact, they must understand from this fact that when there is no expansion, there is no need for any expansion. The not amplified instruction is a clear and perfect instruction and does not need any translation and/or interpretation, and especially does not need any instructions for implementation.

The only logical conclusion that follows here is that all of God's instructions to humans are detailed in a way that is Precise. That is, when the instruction is short and/or long, it is the entire instruction itself.

A well-known example of a misinterpretation that is inconsistent neither with the context of the sentence nor with the use of the same term elsewhere in the Bible is the issue of "lighting a fire on the Sabbath."

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cleanse the land of idolaters Exodus 23:27-33 Exodus 34:12-13 Numbers 33:52 Deuteronomy 7:2,16; jubilee laws Leviticus 25:7-16; laws of the Sabbath and holiday sacrifices Numbers 28:9-24 Numbers 29:1-39; laws of cities of refuge Numbers 35:16-28 Deuteronomy 4:42 Deuteronomy 19:2-4, 9 and more

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in the book of Exodus, 35, verse 3, "לֹא-תְבַעֲרוּ אֵשׁ, בְּכֹל מֹשְׁבֹתֵיכֶם, בְּיוֹם, הַשַּׁבָּת" the idea here is "לבער" which is a different word from the word ""להבעיר"". The meaning of the term "לבער" is to stop ceasing. See for example the recurring phrase "put away the evil", does not mean to burn the evil, but to stop the evil [10]).

For example, "ביעור" "chametz" means to stop the existing "chametz" in the house - burning the "chametz" is a teaching of the rabbis and not the correct act. Again the translators followed the path of the rabbis and decided that the words to burn and to burn have the same meaning.

We can know about the wrong translation of the term "לבער" from the same use of the word "לבער" in the book of Psalms, 92, verse 7 - "No one who בער knows and a fool does not understand this". The translation of the verse as it appears in A Hebrew - English Bible According to the Masoretic Text and the JPS 1917 Edition, Psalms 92:7 is "A brutish man knoweth not, neither doth a fool understand this" Of course, this is a translation that attempts to reconcile the word "בער" "ba'ar" (To cease and desist) in Hebrew with the word "ba'er" - as presented in accordance with Rabbinic Judaism "burning" in the Book of Exodus, 35:3 [11]).

If we present the equation of the verse, we find that "איש בער" = "a fool". What is a "fool" person? This is a person without a mind and not a "burnt" person. Therefore, the meaning of the word "בער" is not to light

10 Deuteronomy 13 Verse 6, Deuteronomy 17 Verse 7 and also verse 12 in 17, Deuteronomy 19 Verse 19, Deuteronomy 21 Verse 21, Verse 22, Verse 24, 27 Verse 7 From the Sefaria website https://www.sefaria.org/texts

11 (https://mechon-mamre.org/p/pt/pt2692.htm)-

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a fire, but to stop the fire. That is why the meaning of the verse "לא תבערו" will be do not stop the fire.

It is a well-known fact that in the temple, sacrifices were made throughout the year. On "Shabbat" they sacrificed two victims. All the sacrifices were burned in the fire. If the instruction was not to light the fire on "Shabbat", then the priests committed, according to the Rabbis, a very serious offense. They cooked over a fire on "Shabbat". When you put fat on the fire, the fire increases.

The method of using fire in the Temple, in light of the instructions of the "Torah" itself, was the invention of a "always fire", which was lit all the time and which was fed so that it would not go out [12]).

From this fire, the priests drew the fire to light the altar to burn the sacrifices. Just as this verse A teacher not to stop the fire, to let the fire be lit all the time.

Just as this verse commands not to stop the fire, to let the fire burn all the time. For example, assuming that the calendar established by the rabbis did indeed extend from the period before Rabbinic Judaism took over the spiritual narrative of the Jewish people, the "Passover" sacrifice falls on the eve of "Shabbat".

The question arises whether the Israelites, who were commanded to roast and eat the roasted "Passover" sacrifice on a given date, would not fulfill

12 Book of Leviticus, 6, from the Sefaria website https://www.sefaria.org/texts

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the commandment of the "Passover" sacrifice because, according to Rabbinic Judaism, it is forbidden to light a fire on "Shabbat"? It is clearly nonsense to think that the Israelites did not light a fire on the eve of "Shabbat" and cook their meals on "Shabbat".

We see this clearly when the manna was given, in 16, verse 23 of the Book of Exodus, Moses tells the Israelites, "...tomorrow that which you shall bake with your own hands and that which you shall boil with your own hands..." When from this verse it is understood that the Israelites would cook the manna on the "Sabbath" itself.

Thus, the lighting of "Sabbath candles" that Rabbinic Judaism prescribes, and further distinguishes it as a "mitzvah" for women only, constitutes a kind of pagan ritual whose purpose is to supposedly "distinguish" between the fire of a weekday and the "special fire" of "Sabbath."

This is because the term consecration means "to set aside" and make something special. By not lighting a fire on Shabbat, Rabbinic Judaism makes the fire holy, and even more so on the holy day of Shabbat, which definitely borders on idolatry per se.

Furthermore, the whole reason for the Torah's instructions is to instill in humans the special divine morality. When we examine the biblical instructions, we actually see the idea of being a moral person, running like a second thread through all the various instructions.

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If we consider the moral meaning, every instruction in the Bible becomes a teaching with an internal logic. There is no teaching that does not have a moral meaning. Even the teaching that is the furthest from morality, such as the prohibition of wearing a mixture of wool and linen, has a moral meaning of the first order [13]).

The prophets of Israel, as bearers of God's word to the people, emphasized the need for moral behavior of the people. More than once the prophets presented that the most important thing for God is moral behavior, especially towards the weakest parts of society, the widow, the stranger and the orphan.

Starting with Samuel, the prophet in the book of Samuel 1, 15, verse 22, demands that the people obey God's instructions, which is the most preferable thing than all the burnt offerings and sacrifices [14]).

In the same vein, the prophet Hosea also claims in 6, verse 6 that God does not need burnt offerings, but only the moral behavior of people [15]).

The prophet Amos, for example, in 5, beginning with verse 25, informs the people that there is no point in all the burnt offerings and sacrifices that they offer to God. Because the clear point of all the worship of God

13 The prohibition of wearing "sha'tanez" is found in Leviticus 19:19 and Deuteronomy 22:9 and 11. To explain this in context, the prohibition of wearing "sha'tanez" is a garment made from a mixture of wool and linen. It was intended to prevent merchants from mixing two types of materials. The expensive wool versus the cheap linen, as a merchant may be greedy and mix these materials and make a person believe that he is purchasing a garment made of all-wool when in fact he is being sold a mixed garment. Therefore, the prohibition of mixing wool and linen prevents the buyer from buying such a garment, and hence prevents the merchant from being drawn into the crime of fraud.

14 https://www.sefaria.org.il/I_Samuel.15.22/?vhe=hebrew%7CTanach+with+Ta%27amei+Hamikra

15 https://www.sefaria.org.il/Hosea.6.6?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he

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is centered primarily on righteousness and justice, which the prophet Amos compares to a stream of water. To teach you, that just as the stream brings life to the environment, righteousness and justice will bring life to the people [16]).

The Prophet Isaiah in Chapter 1, Verse 11 that God does not want sacrifices at all and all the worship of the temple. What God really wants is for people to get along in brotherhood and harmony among themselves. They will cultivate righteousness and justice, righteousness and good deeds toward others.

From all of the above, it follows that the most important and fundamental action that believers are asked to take is to act justly and morally. Regardless of the person's ethnicity, the Israelites were asked to treat the stranger as they would treat a neighbor. As it is explicitly written that the stranger and the citizen are equal in value to the Israelites [17]).

Equal treatment of the stranger gives the Israelites the highest moral rank and is superior to any form of worship. Beyond that, if the Israeli was asked to act with mercy, with fairness, for example in commerce, as mentioned in Deuteronomy, 25, verses 12 to 15, then it goes without saying that one must act fairly in all areas of life.

16 https://www.sefaria.org.il/Amos.5.24?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he
17 Book of Numbers, 9, verse 14, 15, verses 15 to 16, and also in Book of Deuteronomy, 10, verse 19.

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Therefore, the most important variable for this connection with God will be fair treatment of all segments of the population in general and in particular that weak segment of orphans and widows.

For example, we can see this significantly in the order of tithe distribution, in the Book of Deuteronomy, 28, it is written that after the Israelites have raised a tithe to God for two years, they will have to, in the third year, according to the following order, first give the tithe to the Levite, then to the stranger, then to the orphan, and finally to the widow.

The order of tithe distribution in the third year comes from the idea that the Levite without an estate serves the public, is at the lowest level economically.

The reasoning for this is that since the Levite does not have an estate, and since he is busy serving the public, he does not have the opportunity to work for his own income.

The sojourner, the stranger who is near the Israelites, is also considered to have a low economic status. However, unlike the Levite, he can work to support himself. However, it is possible that, being a stranger, he also lacks a plot of land to work, and therefore there is a possibility that the employers are taking advantage of him.

Hence, he must be helped to overcome the economic difficulties he finds himself in.

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The orphan, who comes after the sojourner, despite being fatherless to support him, may have relatives of his father's family who will extend their protection to him.

Therefore, he is not in the first place to receive the tithe. Finally, the widow, whose social status is admittedly low, but unlike the orphan who depends on the kindness of others, the widow can remarry and can even work for her living.

The clear logic of tithing distribution inevitably leads to the recognition that the biblical view of the daily conduct of believers must first and foremost be intertwined with morality and actions that stem from goodwill and charity.

From this it will be completely clear the instruction found in the Book of Exodus, 20, verses 20 to 23, as well as in another reference in the Book of Deuteronomy, 18, verse 13, regarding the observance of simple worship. In fact, the Israelites are commanded to practice ritual simplicity without being conspicuous.

For this purpose, for example, instructions for the construction of the Temple and/or the altar to God are simple and even the stones are forbidden to be dressed, but are completely simple [18]).

18 See, for example, the Book of Exodus, 20, verses 21 to 22, rg.il/Exodus.20.21?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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From this we can assume that the daily life of the believer among the Israelites should be simple and uncomplicated with all kinds of rituals and ceremonies that make life extremely complex.

When the believer is required to be highly ritualistic, his daily life cannot go without observing some particular ritual and/or worship as "required" for example in light of the guidelines of Rabbinic Judaism.

The believer should simply behave morally and fairly, and this is actually the ritualistic requirement that he is asked to perform on a daily basis.

He has no need to "strengthen" his faith through special rituals and/or ceremonies that supposedly "emphasize" the connection he has with God. He simply behaves morally with his family members, his neighbors, and the rest of the people and animals around him, and thus he actually expresses his faith in his God and creates an ongoing connection with Him.

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4. Daily routine

Every person who seeks to live a certain spirituality asks himself how I should act in order to experience my spiritual object? Should he perform special rituals and rites, which will make him more spiritual? Or does being a participant in the human experience actually make his daily life more spiritual?

Human experience can generally be divided into two main categories - the first are those people who watch life unfold before them. On the other hand, those who seek to live and experience these experiences themselves. This is not the place to decide which of these two approaches is more "correct" and why one approach would be preferable to the other.

This is despite the fact that it is conceivable that each of those who participate in the relevant approach may "defend" their approach and determine that this is the "correct" and "true" approach, and those who do not practice their approach are simply "wrong."

If we refer to the proverb that says "A momentary visitor sees every flaw," this actually explains that when we are in any life situation, it is difficult to see all the details.

Just as there are those who claim that "a camel cannot see its own hump," from this the obvious conclusion would be that an outsider who is not connected to the situation may see everything, including the small details.

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This is of course conditional on the ability of the "momentary visitor" to see. If that person, let's say, is a "professional seer," who has undergone training in the field of "vision," such as a spy or detective, such a person will notice the immediate details. On the other hand, a person who lives in distraction cannot notice the details.

For example, there are professionals who serve as external consultants who come to an organization and see the things that the "organizational DNA" takes for granted and therefore ignores.

Because of their ability to discern details that are taken for granted by the employees in the organization, the organization can improve and advance its business results [19]).

This may certainly be the difference between different organizations. When there are organizations that seek to correct the automated actions taken in their organization, compared to those that sometimes do not even examine the errors made from their automated activities.

Almost "spontaneously", when we see a stranger we don't know, the viewer has some kind of "feeling" about him. This feeling can be in any direction, positive, negative, indifferent, hatred, jealousy, friendship, etc. This feeling may sometimes be correct and constitutes the "correct"

19 Organizational DNA refers to those fixed instructions and actions that are "inherited" from "one generation" of employees to the "next generation", where the "new generation" of employees, despite their ability to notice errors, is prohibited from correcting them under the pretext that they are "new" and "do not yet understand how things work", which leads the new employees to remain silent and absorb the methods of the "previous generation" without the ability to change the mistakes made and "inherited". https://flevy.com/blog/organizational-dna-primer-a-101-guide-to-defining-your-organizations-behavior-and-characteristics/

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description of that person. Sometimes, the person who feels feels "frustrated" because he "didn't hear" the voice of this feeling.

Of course, it is not possible to explain this phenomenon in a rational and empirical scientific way.

Perhaps we should assume that this feeling stems from the fact that we sometimes see the stereotype that is imprinted in our brain. This stereotype can be the result of education and/or propaganda and/or previous experiences we have had.

Thus, when we see the same "type" over and over again, we may develop some kind of "instinct" of such a "special" vision. Thus, time after time, this "instinct" of ours works, and not our knowledge or intellect. Therefore, we have the power to say about this type what we see, many things that are revealed to us from that "inner vision" that we have.

This concept of a "special" internal "feeling" is used mainly in the film industry. It is possible that we have a "chicken and egg" situation here when the first cast members "imprinted" the relevant stereotype of the character, and the cast members in the generation that followed them continued to amplify these characters.

Thus, it is possible that this perception of ours actually stems from the same media that amplify the types in order to present the relevant presentation. It is clear that it is not possible, for example, during the film to present the type as the writer does in the story.

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Likewise, it is not acceptable to attach to every movie ticket that is sold, a booklet explaining the types played in the film, their character, their physical attributes and the descriptions they carry with them.

Those special "types" are embedded in our brains and when we encounter such a type in reality, we immediately associate it with that "stereotypical" type that is imprinted in us. Thus, we can actually offer a kind of reference to all those people around us.

True, there are experts who can determine what is called a "profile" of a certain type. For example, those experts at the Federal Bureau of Investigation in the United States, who are called "profiles."

Those experts may determine the type of offender who committed the offense and thus help the security forces locate the offender and bring him to justice.

Again, unlike the average person, those experts undergo certain professional training. They are able to distinguish between the propaganda stereotypes imprinted in their heads and the facts that emerge from the field itself.

We often "disregard" various terms until their definitions become the very problem at hand. For example, perceiving things in such a dichotomous way as if the world is made up of only two colors, "black versus white." Someone once said that we perceive our world in a binary way.

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What he means is that in the human brain there are two chemical or biological states or something else. A state in which there is electricity, known as one, and another state in which there is no electric current, known as zero. However, projecting this onto our daily experience may cause us problems in perceiving reality itself.

This is because not everything can be translated into "black and white"; there are other shades of life.

It seems that man "must" see the world through such very clear definitions. To the point that there is perhaps room to ask in wonder about the term "intelligence."

When the inevitable question is whether the term "intelligence" is a consequence of the term "pattern"?

This is because we place the world in which we live into a "pattern," that is, a definition. Thus, belonging to a particular "pattern" distinguishes something specific from something else.

From the above, an important issue arises that anyone who seeks to connect to their spirituality should ask themselves.

The issue at hand relates mainly to the approach that the individual should choose for themselves. Should spirituality be expressed in a practical and/or theoretical manner only?

When seeking to turn spirituality into everyday actions, it is possible that we will not be able to distinguish between the spiritual and the everyday.

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For example, Rabbinic Judaism states that a person must "bless" every action he does.

For example, when he drinks a glass of water, he must bless the act of drinking the water. Or when he finishes his bowel movements, he must bless for doing so.

Of course, when such a task is created for a person, the task very quickly becomes a routine in which the entire meaning of the blessing itself becomes marginal.

Thus, in other words, the believer no longer sees the spiritual connection that exists between the blessing, for example on water, and the act of drinking water. For him, drinking the water is the important act, not the thanksgiving to God for providing water to a person.

Furthermore, when a person is busy with current activities, the entire meaning of the spirituality of things disappears. We can assume this from the act itself.

When a person performs actions, a significant part of the actions he performs will be structured, from a fixed performance pattern. Thus, the thought of the spiritual connection does not always come to fruition.

Precisely, when Rabbinic Judaism and/or Islam require the believer to pray several times a day. Prayer is no longer so relevant in its spiritual intention. Rather, it becomes a routine and an obligation.

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Thus, the worshiper cannot always pray with the intention of spiritual connection with God. Rather, for him, prayer is a task, and he must show the environment mainly the effect of appearing to pray only.

Thus, the house of prayer often becomes a place for a meeting between believers. A social gathering that sometimes includes exchanging opinions, hearing news, and even a place for conducting joint business between the parties. Thus, prayer may become secondary, when the meeting with significant others becomes the main thing.

In fact, it is impossible to say that people go to a house of prayer because they are "religious" people, because in order to express your degree of "religiousness", it is not necessary to be seen in a public house of prayer. Furthermore, there are other ways to show the piety of a believer than going to public prayer.

Any spiritual task that becomes a chore cannot create a connection between the person and the spirituality that he seeks to find.

If we take, for example, Buddhist monks, who retreat to certain places and engage in meditation. This method of solitude and reflection is a better guarantee of connecting with the person's spirituality.

In contrast to contemplation, which mainly involves thought, with a desire to connect with the unreal, the daily actions of the believer, actions dictated by a particular institution, cannot always help the believer connect with his spirituality.

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On the contrary, all the actions that are requested of the believer become tasks for him that actually replace the connection with spirituality. Even when, for example, the heads of the establishment of Rabbinic Judaism claim that one must pray with intention, this is a task that the average believer cannot always meet.

In fact, the believer, who is also aware of the need to perform the tasks with intention, with a desire to connect with his spirituality, will not be able to meet the task of intention, since the burden of the tasks and the demands that he is asked to fulfill become more of a burden than a journey to locate his spirituality.

Performing the tasks assigned to the believer by the religious establishment becomes a "full-time job" for the average believer. Thus, he must "manage" to perform as many of the tasks assigned to him as possible in the short time he has left between the difficulties of earning a living, interacting with the environment, and performing the tasks. Therefore, the average believer does not have enough "time" to devote to his intention and connection with the Supreme Being.

However, one often encounters believers from Rabbinic Judaism who seek to change the perception of all duties, some of which are unnecessary and inconsistent with what is written in the Torah.

However, those believers cannot ignore the instructions of Rabbinic Judaism, which in practice creates a kind of conflict between the desire to

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seek spirituality and the need to fulfill the tasks and duties imposed by Rabbinic Judaism on the believer.

The Torah is aware of this problem and therefore it actually frees believers from performing any ongoing worship.

The main argument for this is that when regular worship is practiced, worship becomes a chore and therefore all connection between worship and spirituality is eliminated and worship takes the central place for the believer.

From the instructions of the Torah it emerges that the believer is only obligated to perform worship a few times a year. As written in the book of Exodus, chapter 23, verse 17, and in chapter 34, verse 23.

The believer is asked to make a pilgrimage to the place that God will choose, three times a year. When this instruction makes all worship much more significant and sacred.

When one acts in a special action, the action becomes much more significant for the performer. A significant action brings the performer closer to the intention and the thought in the action. On the other hand, when the same actions are performed all the time in cycles, the actions become casual.

In fact, until Rabbinic Judaism took over their spiritual life, the Israelites acted on a daily basis as suggested in the Torah itself. That is, throughout the year they made three pilgrimages to the Temple, and at the beginning

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of the seventh month, there was a day of trumpet blasts, and on the tenth day of the seventh month, they kept Yom Kippur by tormenting the soul [20]).

In between these times, the Israelites behaved normally, not being obligated to any special ritual or ritual activity. At least not in light of what has been customary since the takeover of Rabbinic Judaism by the performance narrative of the people of Israel.

Echoes of this, that the Jews, until the takeover of Rabbinic Judaism, did not behave as they do today after the takeover of Rabbinic Judaism, can be seen, for example, in the New Testament. For example, in the Book of Matthew in the New Testament, there is a fundamental debate between the disciples of Jesus and the Pharisees.

When the disciples of Jesus tease the Pharisees, these are the founding fathers of Rabbinic Judaism, about their various customs that come mainly to put on a show.

20 The concept of torment of the soul does not require fasting. We learn this from Zechariah, chapter 8, verse 19, in which the prophet claims that in the future, the fasts that began on the fourth, fifth, seventh, and tenth days will be canceled. (https://www.sefaria.org.il/Zechariah.8.19?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he). Since the period in question had not yet passed the number of months according to the concept of Rabbinic Judaism, it can therefore be explained in relation to the fasts that were established in the various months, the fourth month, the fifth month, the seventh month, and the tenth month. When for the seventh month, we are talking about a fast that was held at the end of the holiday of Sukkot and not a fast of Yom Kippur since we are talking about fasts for mourning and not a fast for atonement for sins. On the other hand, we can even see these fasts as a custom that was customary to fast on the fourth day of the month, the fifth day of the month, the seventh day, and the tenth day of the month. In any case, in both cases, it is not about the Yom Kippur fast. Therefore, the issue of the Yom Kippur fast is a new concept that came with the takeover of Rabbinic Judaism by the religious narrative. Thus, in the absence of fasting, the torture of the soul was done according to each person's understanding. Despite the above, there may have been those who nevertheless saw fasting as torture of the soul.

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For example, in the Book of Matthew, chapter 6 verse 5, the Pharisees are shown trying to show their piety by praying in public places so that others will see them and appreciate their piety [21]).

In the Book of Matthew, one can see a number of laws that stand out between the pages of the debate.

For example, the area of Shabbat, blessings, washing of hands, tefillin, and more, which, as stated, constitute a source of debate between the parties. Based on a generally accepted assessment of the time when the Book of Matthew was written, it can be estimated that such provisions existed as early as the beginning of the first century [22]).

In fact, according to the Torah itself, believers are not routinely required to engage in premeditated activities. Rather, each believer will take the time that best suits them to reflect on their connection with the divine.

Each believer, in accordance with the schedule they decide, if they feel the need to connect with the divine, will always find the time and place to reflect on their actions, their place in the world, and everything related to their relationship with God.

In the absence of an explicit commandment of worship, and with the existence of a commandment in favor of simple worship, and in addition to

21 Chapter 6 presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers. From the New Testament, new translation https://www.kirjasilta.net/hadash/ Hebrew

22 Since it is generally assumed that the book of Matthew is the last book written in the New Testament, the Gospel of John was written around 100 AD. Matthew and Luke were written around 80 AD. Thus, Matthew was probably written after the destruction of the Second Temple https://www.ministryvoice.com/iw/understanding-the-new-testament-published-date-when-was-it-written/

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that, the concept of "free choice," each will carry out the process as they see fit.

Of course, there will be those who will not take any steps to connect with their spirituality. This is only natural, because although every person has some spark of spirituality, not all people are asked to connect with that spiritual spark.

In the absence of a teaching of worship in the Torah of Moses, it is possible to see why Rabbinic Judaism offered rituals and ceremonies.

It can be assumed that in order to take control of the spiritual narrative, Rabbinic Judaism had to present an alternative to the Torah of Moses. Thus, the obligation of people to rituals and ceremonies creates a commitment in the believers.

In the absence of rituals, the believers do not become committed, in the absence of the authority given only to the priests, the leaders of Rabbinic Judaism had to create a commitment to their leadership.

Only through the fixed rituals, apparently, does the person become subject to the protection of those who determine the rituals themselves.

From this, one can speculate why the faithful of Rabbinic Judaism "insist" on harnessing the faithful into a system of rituals and ceremonies. Because only in the existence of such rituals is the commitment created and hence loyalty to the path established by Rabbinic Judaism.

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Therefore, one can speculate about the great anger of Rabbinic Judaism towards all secularists who do not observe their rituals.

Because in the absence of observance of rituals, their "authority" and all leadership of Rabbinic Judaism disappears, dissolves and disappears.

Therefore, the greatest anger of Rabbinic Judaism was directed mainly against the Zionist movement. Since the Zionist movement actually provided a leadership alternative to Rabbinic Judaism.

In addition, Zionism, not requiring the observance of rituals established by Rabbinic Judaism, led all supporters of Zionism to separate themselves from the control of Rabbinic Judaism, which leads to the great anger against Zionism.

Rabbinic Judaism therefore defames Zionism, just as Rabbinic Judaism fought and defamed the priests of the House of Zadok, until their name became the object of everything negative.

For example, the term "Zadduki", which replaced the official term "cohen", always appears in a negative form, 7 times in the Mishnah, 181 times in the Talmud, 243 times in the Midrash, 219 times in Halacha, 295 times in Kabbalah, 64 times in the Siddur HaTeffi, 6 times in the Tosefta, 1170 times in Hasidic literature, 84 times in "morality" literature, and 110 times in Rabbinic Questions and Answers [23]).

23 https://www.sefaria.org.il/search?q=%D7%A6%D7%93%D7%95%D7%A7%D7%99&tab=text&tpathFilters=Mishnah&tvar=1&tsort=relevance&svar=1&ssort=relevance

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Therefore, the Torah does not require believers to perform any ritual or any action that might make them become "second nature." This is because the entire purpose of the Torah's instructions is to make a person behave morally and fairly.

He must behave morally first and foremost towards his parents. Therefore, a disobedient and rebellious son receives a heavy punishment [24]). Beyond his parents, a person must behave morally with his wife and is required to have moral marital relations [25]). He must also behave morally towards members of his nuclear and extended family.

He must behave morally with all the people who are in the weakest link of society, the poor, the immigrant, the orphan, the widow and the stranger. He must behave morally towards the animals of his household. He must not be cruel to his household animal, and even if the animal belongs to a neighbor who is hated by him, he must behave morally [26]).

24 Deuteronomy Chapter 21 Verses 18 to 21

25 Book of Leviticus, Chapter 18, verses 17 to 20, and Chapter 20, verses 11 to 21. Book of Deuteronomy, Chapter 24, verse 6.

26 The Book of Exodus, Chapter 23, Verse 5, the Book of Leviticus, Chapter 24, Verse 18, the Book of Deuteronomy, Chapter 22, Verse 4 and Verse 10, and Chapter 24, Verse 4.

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5. Kosher - Meat

Already in the Book of Genesis, Chapter 7, verse 2, pure animals are presented in contrast to impure animals. When Noah is asked to bring seven of each type of clean animal onto the ark and only a single pair of unclean animals [27]).

In fact, in the absence of instructions, as stated in Leviticus Chapter 11, in the context of animals that are permitted for food versus animals that are prohibited for food, the question arises: What are those clean animals versus unclean animals?

From the perspective of the interpretation accepted in Rabbinic Judaism, the clean animals are presented as those that can be consumed by Noah and his family, and from among these animals Noah will sacrifice a sacrifice [28]).

This explanation stems first and foremost from the teaching of Leviticus Chapter 11 and does not stand the test of time that has passed since the days of Noah until the days of the Exodus from Egypt. In other words, offering sacrifices from among clean animals and consuming clean animals is a later teaching than the teaching given during Noah's time.

Another explanation relates to the meat consumption habits of humans at that time. But this explanation is also not appropriate, since only in

27 https://www.sefaria.org.il/Genesis.7.2?lang=he&with=all&lang2=he

28 See, for example, Rashi's commentary, Or HaChaim, and Bartanora, who claim this in their commentary on verse 2 of Genesis, chapter 7.

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Genesis Chapter In Genesis 9:3, God permits humans to consume meat. Before that, in Genesis 1:29, God permits humans to consume only plants and does not permit them to eat meat.

However, what was the need to mention the difference between a clean animal and an unclean one? It seems that the clear difference between animals stems from the consumption habits of the animals themselves. That is, animals that eat plants versus animals that eat meat versus animals that eat everything.

However, there is a problem here too because the consumption of meat was prohibited from the first chapter of Genesis. It can be assumed that this prohibition also applies to animals. We can see this, for example, through the book of Isaiah, chapter 11:7. The prophet suggests that at that time, the cow and the bear will graze together in the field, and the lion will eat straw like the ox [29]).

The explanation that may fit here is the identity of the writer of the words themselves. If the Torah was written by Moses, as the Torah testifies to itself in Deuteronomy chapter 31 verse 9. Hence, since Moses is writing the Torah, he is aware in advance of the instructions of chapter 11 of Leviticus. Thus, from the very beginning he referred to the animals through what is said in the book of Leviticus itself.

29 https://www.sefaria.org.il/Isaiah.11.7?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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In this regard, one must actually examine which are the pure animals that are permitted for eating, compared to the other animals that are not permitted for eating. As stated, Leviticus Chapter 11 presents the rule for all animals that are permitted for consumption, which must be parteth the hoof, and is wholly cloven-footed, and cheweth the cud [30]).

This refers to animals that eat grass and do not eat meat and/or what is called omnivorous. Any animal that eats meat and/or eats everything, such as the pig, is included in the category of unclean animals.

This clear rule does not require any special interpretation, but there is one rule regarding the consumption of meat of any kind, it is forbidden to consume the blood. Already in Genesis Chapter 9 Verse 4, God commands Manoah and his descendants after him not to consume the blood of an animal [31]).

Later, in Leviticus Chapter 7 Verses 26 to 27, as well as in Chapter 10 Verse 17, and in Chapter 19 Verse 26, and finally in Deuteronomy Chapter 15 Verse 23, the Torah repeats the instruction not to consume the blood of an animal.

In the context of fish and creatures found in the water, there is also a clear rule here. Of all the creatures found in the water, only those with fins and scales are permitted to be eaten [32]). Any creature without fins

30 https://www.sefaria.org.il/Leviticus.11.4?lang=he&with=all&lang2=he
31 https://www.sefaria.org.il/Genesis.9.4?lang=he&with=all&lang2=he
32 https://www.sefaria.org.il/Leviticus.11.9?lang=he&with=all&lang2=he

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and scales is considered an unfit creature to be eaten and is forbidden to be consumed.

In relation to the consumption of birds, there is in fact no rule that can include all birds. Therefore, there is a list of birds that are forbidden to be eaten. Among other birds that are forbidden to be eaten are, for example, the eagle, the great vulture, and the bearded vulture, and the ospray. and the kite, and the falcon after its kinds.

While the first species of birds can be identified as birds of prey, the aya, because of its varieties, is actually all the smaller birds such as the pheasant, sparrow, swallow, and the like.

The Torah then presents a list of forbidden birds such as all the families of the raven, the night-hawk, and the sea-mew, the hawk, the little owl, and the cormorant, and the great owl.

The horned owl, the pelican, and the carrion-vulture vomited and the womb, the stork, the heron, the hoopoe and the bat. In fact, the Torah forbids all flying creatures, including those that walk on all fours [33]).

Of all the flying birds, only the quail, the pigeon, and the dove are permissible to consume. We learn this from the consumption of these birds and the use of these birds as a sacrifice that can be offered [34]).

However, of all the species of birds that cannot fly, it is permissible to consume only those that have jointed legs above their feet, wherewith to

33 https://www.sefaria.org.il/Leviticus.11.20?lang=he&with=all&lang2=he

34 See, for example, Leviticus 1:14, Chapter 5:7 and 11, Chapter 12:6 and 8, Chapter 14:22 and 30, Chapter 15:14 and 29. Numbers 6:10.

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leap upon the earth; that is, which have jointed legs above their feet, wherewith to leap upon the earth; this category also includes, according to the Torah, the locust after its kinds, cricket after its kinds, and the grasshopper after its kinds [35]).

In the context of slaughtering animals, Exodus 12, which presents the special instructions for the Passover sacrifice, explicitly states in verse 6 that all the Israelites slaughter the lamb themselves.

That is, there is in fact no special "profession" of slaughterers and inspectors as Rabbinic Judaism dictates. Rather, each one slaughters for himself.

In the context of slaughtering poultry, here too, contrary to the view of Rabbinic Judaism, the poultry is not slaughtered but its head is cut off. Leviticus 1:15 and 5:8 present a ceremony in which the High Priest cuts off the head of the poultry offered as a sacrifice.

Likewise, Leviticus 17:13 shows that any person can hunt an animal and/or poultry, but he must cover the blood with dust, because the blood is the soul, as stated in Deuteronomy 12:13.

Deuteronomy, Chapter 12, verses 20 and 21, clearly presents the teaching that every person has the right to "sacrifice" as he desires from the herds that belong to him.

35 https://www.sefaria.org.il/Leviticus.11.22?lang=he&with=all&lang2=he

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With the restriction of not eating prey that another animal has hunted and left in the field, and/or carrion, which is the corpse of an animal that has died for any reason and remained in the field, as well as the prohibition in Genesis Chapter 33, verse 33 regarding the prohibition that applied to the Israelites to eat the sinew of the thigh.

From these words it follows that anyone can slaughter and eat and there is no need for special instructions other than the identity of the animal subject to what is said in Leviticus Chapter 11 and covering the blood of the animal after slaughter [36]).

In fact, the entire subject of slaughter as presented by Rabbinic Judaism has no mention in the Torah. Including the inspection and/or all the processes and rituals that must be performed in order to slaughter the animals "properly".

In this context, the Torah of Moses instructs only on one variable, covering the blood. Beyond covering the blood, there are actually no other instructions, let alone the entire inspection method that Rabbinic Judaism has established.

The laws of Rabbinic Judaism on slaughter are very complex and require special expertise from a person who wishes to engage in the field. Some of the instructions come mainly in order to "authorize" those professionals.

36 See, for example, the Book of Genesis, Chapter 9, Verse 4, the Book of Leviticus, Chapter 7, Verses 28 to 27, the Book of Leviticus, Chapter 10, Verse 17, the Book of Leviticus, Chapter 19, Verse 28, the Book of Deuteronomy, Chapter 12, Verse 16 and Verse 23, the Book of Deuteronomy, Chapter 15, Verse 23.

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Whoever determines the "authorization" essentially decides on everything that happens in the relevant professional field.

If a person wishes to consume meat, but does not wish to engage in slaughtering themselves, it is possible to purchase meat that comes from cattle and/or sheep slaughtered by someone else [37]).

Since the Torah's instructions are the personal responsibility of the operator, in accordance with the Torah's instruction, the operator must cover the blood.

Thus, the consumer of the meat is not obligated to cover the blood, but he is prohibited from consuming the blood. Therefore, he must wash the meat to ensure that it does not contain blood [38]).

It should be noted below that at the time of slaughter, and if the blood is not collected, as is customary, for example, in certain meat industries, the amount of blood that comes with the piece of meat for consumption is not the level that is characterized when the animal is slaughtered.

We must not forget here the issue of the moral attitude that should also be exercised towards animals that are used for food. Here it is worth

37 As long as the consumer consumes meat from animals that are permitted for consumption according to the Bible's instructions, the identity of the person performing the slaughter is irrelevant. Since the Bible does not suggest any ritual preceding the slaughter and does not present a specific way of slaughtering, any ritual of "consecration" of the slaughter turns it into idolatry. Hence, one should be careful about purchasing meat from a source that customarily performs a ritual before slaughtering the animals.

38 When "kashruting the meat" according to the instructions of Rabbinic Judaism, it turns out that after salting the meat, one washes the meat with water. The water contains a certain amount of blood, which the performer does not cover with dirt as the Bible requires. Therefore, this act of "kashruting" has no biblical meaning but is merely an instruction to be performed, like all other instructions of control of Rabbinic Judaism.

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mentioning, for example, when proposing the prohibition of cooking the meat of a young lamb in its mother's milk, the text refers mainly to the issue of cruelty itself.

We see this in the parallel of sending away the nest. Again, the mother is left behind by those who are merciful and take the chicks and/or eggs in the nest. A chick and a mother are equal in value to the lamb and its mother. Thus, the reason for not cooking the young in its mother's milk is the same reason for not killing the mother and leaving her to raise more chicks.

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6. Kosher - Meat and Dairy

The issue of not cooking the kid in its mother's milk, this issue of not cooking the kid in its mother's milk, as suggested in the Torah on three occasions. As suggested in the Torah in Exodus 29:19, as well as in Exodus 34:28, and again in Deuteronomy 14:21.

Based on a completely mistaken perception, Rabbinic Judaism has determined that meat and milk should not be cooked. The reason for this is that since there is no punctuation in the Bible, the term "חלב" can be read as milk and/or fat [39]).

Therefore, Rabbinic Judaism has established strict rules for separating everything related to milk and meat.

First, in the book of Leviticus, chapter 7, verses 23 to 25, there is a prohibition on eating "חלב" both from pure animals such as ox, sheep, and goat and from carrion [40]).

However, in this case, Rabbinic Judaism does not prohibit its believers from consuming milk. If an equal ruling were to be applied, then here too the words were written without punctuation, and from this we can learn that it is forbidden to consume milk as well.

However, it is possible to understand that it is referring to fat and not milk since it says ox, and as is known, only female mammals have milk

39 According to the Hebrew Language Academy, milk is a white liquid secreted by female mammals to nurse their young, while fat is found in animals and is used mainly for the manufacture of candles and soap https://hebrew-academy.org.il/keyword

40 https://www.sefaria.org.il/Leviticus.7.23?lang=he&with=all&lang2=he

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and not males. However, later in the verse it says sheep and goat, which have milk, so there is no possibility of error that the consumption of milk should be equally prohibited.

These instructions, for example, are not in line with the concept of Karaite Judaism. Karaite Judaism, whose method of interpreting the Bible is based on deduction, thus through linguistic deductions from various places in the Bible, and/or according to logic, it is possible to understand what is said in the Bible.

Karaite Judaism practices laws that have been passed down through tradition from generation to generation. In addition, any instruction that deviates from what is written in the Bible is invalid and even violates the prohibition from the Torah "Do not add or take away" [41]).

In the context of the interpretation of these verses, "You shall not boil a kid in its mother's milk," the Karaites permit eating meat with milk, and only the cooking of "a kid in its mother's milk" is prohibited [42]).

However, a teaching that stems from another teaching found in Leviticus, chapter 22, verse 25, is another prohibition against slaughtering the kid and the parent of the animal on the same day.

Likewise, Deuteronomy, chapter 22, verse 6, presents another phenomenon that originates from morality, not taking the mother bird and leaving the chicks alone - according to the teaching, the bird and the eggs or chicks

41 Deuteronomy Chapter 4 Verse 2 and Chapter 13 Verse 1

42 From Aderet Eliyahu, published by World Karaite Judaism, 2008, Hebrew

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must not be taken, but the mother must be sent away, and only after that can the eggs or chicks be taken.

However, a teaching that stems from another teaching found in Leviticus, chapter 22, verse 25 — another prohibition against slaughtering the son and the parent of the animal on the same day.

Likewise, Deuteronomy, chapter 22, verse 6, presents another phenomenon that originates from morality, not taking the mother bird and leaving the chicks alone — according to the teaching, one should not take the bird and the eggs or chicks, but rather send the mother away, and only then can the eggs or chicks be taken.

Another reason for the mother's act of sending away is ostensibly so that she will not regret that her offspring — chicks or eggs — are being taken from her — another act of mercy that the Torah requires believers to act towards animals [43]).

Therefore, when the prohibition on cooking the lamb's meat in its mother's milk is proposed, the scripture refers primarily to the issue of cruelty itself. We see this, as mentioned, in the analogy of sending away the nest. Again, the mother is left behind out of pity and the chicks and/ or eggs in the nest are taken.

43 Instructions regarding consideration for animals do not exist in either Christianity or Islam – in Islam, there is even a command to be cruel to dogs – which according to Muslim belief are "devil worshippers" – in Christianity, in Paul's writings, Paul mocks the instruction in Deuteronomy chapter 25 verse 4 that requires not to disturb an ox from eating from the harvest it reaps. Paul claims, God has no interest in what happens to animals!/Milk/

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A chick and a mother are equal in value to the lamb and its mother. Thus, the reason for not cooking the lamb in its mother's milk is the same reason for not killing the mother and leaving her to raise more chicks.

There is no need to "invent the wheel" to understand that the scripture refers primarily to the issue of cruelty itself.

There is nothing that can be perceived as more cruel than cooking the offspring in its mother's milk.

Mother's milk comes in order to revive the offspring, to allow it to live, by providing it with quality food such as mother's milk contains.

Mother's milk constitutes for the offspring a connection with its growth and development into an adult creature, becoming its death fluid.

Hence, when mother's milk is used for the loss of the offspring, this is the most cruel way to doom.

Another possibility that is equivalent to the same provision that speaks of the prohibition of cruelty can be seen, for example, in the prohibition of eating the genitals of an animal while the animal is alive [44]).

In any case, Rabbinic Judaism "made excuses" by misinterpreting a teaching that originated in the Bible's desire for moral living. By imposing all sorts of rules on this subject, Rabbinic Judaism, as mentioned, deepened its control over the food consumption of its believers.

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44 Genesis 9:4, from the Sefaria website https://www.sefaria.org/texts

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As a rule, Rabbinic Judaism manipulates the books of the Bible according to its desire to present its own views. Thus, Rabbinic Judaism ignores, for example, instructions found in the Book of Genesis [45]).

The Book of Genesis provides an equally important instruction, an instruction that is very surprising why Rabbinic Judaism did not even include as a primary source in their book of instructions.

The important instruction that was taught first appeared in the Book of Genesis, Chapter 4, and which Rabbinic Judaism ignores is the prohibition on murdering another person.

It seems that if they had included this instruction as a source, they would have been forced to admit to the arrangement that the first appearance of a instruction is binding.

Which would contradict, for example, the entire concept of the prohibition of consuming meat and dairy together.

This is because it is explicitly written in the Book of Genesis, Chapter 18, Verses 7 to 8 that Abraham presented butter and meat to the angels together.

Which makes the entire instruction of the prohibition of eating meat and dairy together a false instruction. As well as all the special instructions of

45 According to the presentation of the instructions by Rabbinic Judaism, it appears that Rabbinic Judaism presents only one instruction in the Book of Genesis, the prohibition against consuming the sinew of the thigh, Genesis Chapter 33, Verse 33. This is while in light of the concept of the first appearance, the first time the various instructions are presented should be presented. Accordingly, the Book of Genesis contains much more than a single instruction.

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the separation between meat and dairy and everything that this implies, becomes completely unnecessary.

It is impossible to ignore the knowledge and customs Of the Karaite Jews, who, as stated, take what is written in the Bible literally.

Therefore, their perception that meat and milk can be consumed together becomes the correct perception, when there are those who will be reserved and will not consume cow's milk with beef and/or act according to the language of the Scripture and will not consume goat's milk when cooking goat only.

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7. Kosher - Vegetables and Fruits

The book of Leviticus, chapter 19, verses 23 to 25, presents instructions for using the fruit of the tree. First, it should be noted that the scripture refers to trees that grow in the Land of Israel only [46]). It should be noted that these are trees that were planted and not trees that grow on their own.

From this instruction, the fruit of trees should not be consumed in the first three years of their life. This fruit is called "orla" and is forbidden for consumption. The fruit of the fourth year is supposed to be holy to God and is also forbidden for the use of the planter.

Only the fruit that grows in the fifth year of the tree's life is permitted for the use of the planter.

From this we can deduce two variables, the first variable is that the fruit of a tree should not be used in the first three years. This and there may be a biological reason here, since the fruit of the tree is still not fit for eating [47]).

The second variable is that the planter is forbidden to enjoy in any way the fruit of the tree in the fourth year. This fruit is dedicated according to the Bible to God Himself. Here, Rabbinic Judaism places itself as the

46 It says "When you come into the land..." This refers to the Land of Israel and hence it refers to trees that grow in the Land of Israel and were planted by the Israelites https://www.sefaria.org.il/Leviticus.19.23?lang=he&with=all&lang2=he

47 See for example Tree Fruit: Determining the Optimum Time to Harvest https://www.umass.edu/agriculture-food-environment/sites/ag.umass.edu/files/fact-sheets/pdf/tree_fruit_determining_optimum_harvest_time.pdf

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sovereign and requires the farmer to pay a "ransom" for the fruit of the fourth year. Then Rabbinic Judaism informs consumers that this fruit is permissible for consumption and that there is no "fear of fruits from the first three years of a tree's life".

The explicit teaching is that the fruit is intended for God alone and not for man. Therefore, in fact, Rabbinic Judaism creates a real problem of disobeying an explicit commandment of the Bible. Admittedly, there is a certain issue in the absence of a temple to which the fruit of the fourth year must be taken.

However, when the Temple existed, it is doubtful that a farmer from the north would have transported fresh fruit for more than three days on an arduous journey from Galilee to Jerusalem. It is likely that these fruits arrived at the Temple in a less than presentable and well-arranged condition.

Therefore, it can be assumed that the farmers from the north transferred these fruits for the consumption of the Levites and priests who lived in their vicinity. Furthermore, it is possible to assume that the remaining fruits, after being distributed to the Levites, were transferred free of charge for the consumption of the residents of the area.

In order not to offend others with the crime of using fruits intended for God, it is likely that the farmer transferred the fruits to the consumers themselves in quantities for personal consumption only. However, it is

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possible that the farmer did not give the remaining fruits from the donation to the Levites, but rather, it is likely that the farmer left them on the tree, for the benefit of the birds of the field, and some of them fell from the tree and became fertilizer that would improve the soil.

From all that has been said in the above provision, it must be understood that these fruits may not be redeemed for money. It is even more forbidden to transfer this money to the use of a third party, in exchange for which the farmer can supposedly sell the fruits to the public.

In the absence of a temple and in the absence of the tribe of Levi living without inheritance in the vicinity of the other Israelites, the fruits of the fourth year must be left to rot on the tree, and no one is allowed to pick them. This is out of concern that the one who picks them may sell the fruits for the consumption of others, which will lead the innocent consumer to disobey an explicit provision.

The Torah has explicitly set forth a provision for "redistribution," which helps to balance human relationships. Part of this system, known as "Shmita," relates to the agricultural sector. Accordingly, the laws of Shmita, as found in Exodus 23:10-11, Leviticus 25:2-7, Deuteronomy 15:1-2, verse 9, and Deuteronomy 30:1, are followed.

According to the provisions of Shmita, the farmer must abandon agricultural work in the seventh year. The fruits of the seventh year are

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for nothing and anyone may gather them for personal consumption only. Therefore, it would be a crime to sell fruits that grew in the seventh year. Here too, the issue is only with the land of the Land of Israel and the teaching refers to the Israelites. However, here too, Rabbinic Judaism does a "half-work." When a farmer is not from the Israelites, he is not obligated by the commandment of Shemitah, but the land belongs to the Land of Israel and the land is obligated to Shemitah. Hence, even produce grown in the Land of Israel by a farmer who is not from the Israelites is obligated to Shemitah.

The farmer cannot sell such produce in the Land of Israel and will have to export it to another country. However, here Rabbinic Judaism makes "discounts" and allows a farmer who is not from the Israelites to sell produce from the Land of Israel that was grown in the year of Shemitah. Since the number of farmers from the Israelites is decreasing, most of the agricultural produce growing in the Land of Israel is cultivated by farmers who are not from the Israelites.

Therefore, in the absence of clear knowledge about the observance of the Shmita, the regulator, namely the Ministry of Agriculture, is obliged to enforce the laws of the Shmita on all agricultural produce that is processed in the Land of Israel, regardless of the identity of the processor.

As long as the regulator does not enforce this, it will be very difficult under current conditions to comply with the Shmita command. Especially

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when Rabbinic Judaism enforces the laws of the Shmita only against farmers from among the Israelites.

Hence, if a farmer does not observe the Shmita year and instead of abandoning his produce, he sells the produce that grew in the Shmita year, it is his problem. Especially when he causes others to fail. The issue of one who sins himself and causes others to fail is discussed in Deuteronomy, Chapter 18, with the issue of a “false prophet.” A person who does not believe in the divine message as offered in the Torah of Moses and claims a different message will be considered a “false prophet” according to the law of the Torah of Moses.

From this it follows that there is no need to demand a tax from a farmer in order to "permit" him to sell agricultural produce, which is what Rabbinic Judaism does when it stamps on agricultural produce, an "approval" of "without fear of tithe and seventh."

When the term "tithe" means that tithes were set aside, which means that Rabbinic Judaism collected a tax for tithe and seventh, which means that the produce did not grow in the seventh year. A system that, as stated above, is invalid and does not come from the necessity of the Torah's instructions, but rather stands in contradiction to the Torah's instructions.

Especially when it is known from the Torah's instructions that the seventh and tithes command only the produce that grew on the land of Israel. However, Rabbinic Judaism does not refer to produce that grew on the

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land of Israel when the farmers are not Jews. Rather, it demands payment only from Jewish farmers who grew their produce on the land of Israel. This provision is also contrary to the provisions of the Torah, which contains all the laws of the Torah for both the foreigner and the resident [48]).

Thus, in the absence of fertilization and fertilizer technology, the farmer in the eighth year of cultivating the land would cause damage to the soil, which would deplete the nutrients for the plants, resulting in poor yields. Hence, a year in which the soil is not cultivated is an excellent method for preserving the nutritional values of the soil without resorting to artificial fertilizer and adding chemicals to the soil.

The second intention presented by the shemitah, as mentioned, is a mechanism for "redistribution." "Redistribution" is a method in which an attempt is made to return the social situation to its initial state, while giving a second chance to those who are less fortunate, to correct their social situation. As a result, the shemitah came to lead to "debt cancellation," which inevitably leads to a new beginning for those poor people who borrowed money.

Deuteronomy chapter 15 clearly shows that despite the simple economic understanding, in which a person would not lend money to another person in need in the sixth year, since that borrower would certainly not be able

48 See, for example, the book of Leviticus, chapter 25, verse 6, and also verse 15, which suggests considering a resident alien as part of the Torah's instructions.

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to repay the debt before the beginning of the year of sabbath, which would lead to the lender losing his money. Therefore, the Bible clearly promises in verse 9 that whoever nevertheless borrows money even before the year of sabbath will receive greater compensation from God [49]).

Assuming that Rabbinic Judaism believes that Moses wrote the words under divine inspiration, then they must accept the Scriptures as the word of God. However, Rabbinic Judaism apparently does not take such a promise seriously. This is because, in their opinion, it is forbidden to "trust" divine promises, therefore they must "correct" the things that God himself claims. Rabbinic Judaism established what is called "prozbol", this is a "permission" contrary to what the laws of the Shmita claim. In light of this "regulation", it would be "permissible" to collect the money even if the Shmita year has arrived.

In doing so, one can understand the entire essence of Rabbinic Judaism itself. Its central argument would be that no one can be trusted except those "sages" from Rabbinic Judaism who know everything and are supposed to manage everything.

49 https://www.sefaria.org.il/Deuteronomy.15.10?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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8. Kosher for Passover

In the Book of Exodus, chapter 12, verse 2, God tells Moses that this month, the month of the Exodus from Egypt, is the "head of months," the first month of the number of years that the Israelites are to count [50]).

Later in the chapter, God commands that the Israelites take a lamb on the tenth of the month, which they shall keep until the evening of the fourteenth of the month, when the lamb shall be slaughtered and eaten as a Passover sacrifice. In verse 14, God commands that this is a feast that must be celebrated throughout all generations as a law forever [51]).

True, we do not have an exact date for when the first of the first month falls, in order to determine the calendar of the Israelites. However, from what is presented in the Book of Exodus, chapter 34, verse 18, and in the Book of Deuteronomy, chapter 16, verse 1, we understand that the months should begin to be counted from the month of spring [52]).

From this perception of a desire to control the lives of believers, Rabbinic Judaism, as stated, distorts the Torah's instructions. One of the most prominent manifestations of this is all the instructions for Passover leaven. If we refer to the writing in the Book of Exodus, Chapter 12, we clearly find two variables that determine the holiday of Passover. The first variable is the eating of matzah and the second is the non-eating of "leaven".

50 https://www.sefaria.org.il/Exodus.12.2?lang=he&with=all&lang2=he
51 https://www.sefaria.org.il/Exodus.12.14?lang=he&with=all&lang2=he
52 https://www.sefaria.org.il/Exodus.34.18?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

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The term leaven is explained by the Academy of the Hebrew Language as "a dough made of water and flour in which bacteria and wild yeasts act over time, used to leaven dough" when a synonymous term for leaven would be "shaor", this is a term derived from the term that "remains" - the method is that from yesterday's dough, a lump of dough is left which helps develop today's dough and so on. The explanation of the term "shaor", would be "a sour dough that ferments and leaves a lump of dough ready to be baked" [53]).

In fact, both leavened and "soured" refer to dough that has risen either by yeast in the air or by adding yeast. The question arises, what does it have to do with allowing "Passover kosher" for all those products that have nothing to do with dough at all? Like oil or any other product that is not made from flour and water and does not have the ability to rise. Even noodles, for example, which, according to Rabbinic Judaism, become "leavened," are a finished product that, for example, if fried before cooking, cannot rise.

Critics will come here and say that the kosherness of products that are not flour with water that can rise, comes from the fear that the workers eat bread while they are producing the product. Clearly, this sounds like something that cannot exist in a world where proper production conditions are required of every factory that produces food.

53 https://hebrew-academy.org.il/?s

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Every factory that produces food is subject to inspection by the Ministry of Health in the Public Health Order. Thus, a food factory, where workers on the production line arrive with food in hand for their own consumption, is immediately closed, due to the lack of appropriate production conditions. Moreover, a person who purchases, for example, chocolate, and finds bread crumbs in it, may cause a scandal and negative public opinion about the manufacturer. Since bread crumbs in chocolate will be perceived as a foreign body that contaminates the product.

Here again, those who present criticism can announce that there are products that mix flour into them. For example, processed food products, such as sausages, soups, and the like. Therefore, the permit came in order to inform the consumer that the manufacturer did not add flour to the mixture. As mentioned, leaven refers solely to flour plus water plus yeast.

Let's assume that a manufacturer added flour to soup powder to thicken the soup. After all, even if we moisten the soup powder, the heat of cooking will kill any yeast that may appear in the combination of flour and water. Thus, yeast will never be able to live in a boiling environment, thus the soup will not be leavened.

Hence, all the most mixed products, as soon as they come into contact with the air in which, as stated, there are yeast spores, the product spoils and is unfit for consumption. First, the knowledgeable manufacturer in the field will do everything so that the product, which also contains flour, does

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not spoil and does not cause the consumer a health problem. In addition, any product that has soured, except for bread, will be included in the scope of a spoiled product, so that the consumer himself will not purchase such a spoiled product.

Once again, Rabbinic Judaism robs the believer of his personal choice and turns him into a "puppet on a string", subject to the exclusive control of Rabbinic Judaism. Which again and again contradicts the spirit of the Torah of Moses and its instructions. The Book of Deuteronomy, chapter 18, presents the issue of a person who does not accept the instructions of the Torah of Moses and puts his own instructions in their place.

From these things it emerges that there is in fact no connection between the issue of all types of food and their being kosher for Passover. It is true that the Israelites in the desert did not have an abundance of vegetables and fruits. But it is natural that in the desert they mainly ate manna.

However, between this and placing reservations and claims about this or that product being permitted and/or prohibited for consumption during the Passover period. When the commandment is to eat seven days of unleavened bread. What are those unleavened bread, also called "narrow bread". Already in Genesis, chapter 19, verse 3, the term "unleavened bread" is first mentioned. In the Book of Exodus, in relation to the Passover sacrifice, unleavened bread is mentioned again. When the

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commandment is to eat the Passover sacrifice roasted with fire together with unleavened bread and bitter herbs [54]).

Regarding the subject of the bitter herb, according to the traditional commentators of Rabbinic Judaism, it refers to a bitter herb or vegetable that was eaten in Egypt. The identity of this vegetable is unclear, since in the Book of Numbers, chapter 11, verse 5, the Israelites complain to Moses about the food they ate for free in Egypt.

In their complaint, they mention the fish, zucchini, watermelons, hay, onions, and garlic that they ate for free in Egypt [55]).

It is possible that this bitter herb is part of what they call hay, which is a collective name for all types of vegetables and herbs that they ate as a supplement to the protein portions they consumed.

In fact, in the Book of Exodus, chapter 12, verse 20, the difference is suggested between regular bread, called leavened bread, and matzot. That is, matzot is not bread with yeast, that is, not leavened bread but unleavened bread and/or as it is explicitly written in the Book of Exodus, chapter 12, verse 3, the dough of the children of Israel did not have time to leaven because they quickly left Egypt [56]). Hence, those matzot as suggested in the Book of Exodus, chapter 29, verse 2, are talking about a wafer, a kind of "biscuit".

54 Book of Exodus, Chapter 12, Verse 8 https://www.sefaria.org.il/Exodus.12.8?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

55 https://www.sefaria.org.il/Numbers.11.5/?vhe=hebrew%7CTanach+with+Ta%27amei+Hamikra

56 https://www.sefaria.org.il/Exodus.12.39?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&aliyot=0

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As stated, the only commandment is to eat unleavened bread for seven days. The Bible also presents the period in chapter 12, verse 18 of the Book of Exodus, where it is said to eat unleavened bread from the evening of the fourteenth day of the month until the evening of the twenty-first day of the month [57]).

In addition to the commandment not to eat leavened bread, i.e. bread that has been fermented, and in addition, it is forbidden to leave the "shaur" during this entire period. Why is there a commandment not to leave the "shaur"? This is because the baking method was that each day a lump of dough was left unbaked and added to the dough for the next day.

Thus, they would actually be able to leaven the dough using the yeast-containing dough from the previous day's batch. Therefore, the lump of dough that is left over for tomorrow's dough is called Shaor, which is what is left over.

Hence, the commandment is not to leave the Shaor, since this Shaor actually contains the yeast. Thus, when the bread of the day is baked the next day, it will be yeast-free and hence it essentially becomes matzah, a wafer of bread that is baked in a hurry without waiting for the dough to rise.

By this, the Israelites were able to actually comply with the command not to eat any leavened bread, which is leavened dough, throughout the entire

57 https://www.sefaria.org.il/Exodus.12.18?vhe=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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Passover period. Apart from this command, there is no other command that leads Rabbinic Judaism to all sorts of prohibitions and instructions that have no connection to the Bible, other than the desire of Rabbinic Judaism to control the lives of believers. Control over the food of believers becomes the maximum control of that "authority" that established itself in the absence of the priests who were killed with the destruction of the Temple. When Rabbinic Judaism actually determines what is permitted and what is prohibited for a person to consume, it determines the lifestyle and culture that accompanies food habits.

Thus, the sole authority was directed solely to the priests, as written in Deuteronomy chapter 17 verse 9. The people were to come and demand explanations from the priests and Levites because they were given this authority to interpret the Bible. Furthermore, in the same chapter, verse 18, it is explicitly written that Moses placed the book he wrote before the priests, not before a large assembly or any other invented body that Rabbinic Judaism believed in. Similarly, in verse 5 of chapter 21 of Deuteronomy, it is explicitly written that God chose the priests to serve as teachers for the people. Finally, in Deuteronomy, chapter 30 verse 9, it is explicitly written that Moses wrote the Torah and gave it to the priests as teachers of the people and to the elders of Israel as implementers of the Bible's instructions.

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The result of the destruction of the Temple became the opportunity for Rabbinic Judaism to take control of the created void and establish instructions, reservations, and stipulations that no longer have any connection or affiliation with the instructions of the Torah.

The Torah explicitly claims that its instructions are not heavenly and that no interpreter is needed to understand them. They are not a miracle or wonder that the average person cannot understand, carry out, and internalize as they are [58]).

Thus, the Torah claims that there is no need for additional instructions in general, and for Rabbinic Judaism in particular, in order to carry out the instructions of God.

58 Deuteronomy Chapter 30 Verses 11 to 14. https://www.sefaria.org.il/Deuteronomy.30?lang=en&aliyot=0

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9. Clothing

In Leviticus Chapter 19, we find many instructions that suggest behavior that is different from the behavior of the peoples in the area. God emphasizes throughout the chapter the desire that the Israelites be holy, as holy they are forbidden to practice the customs of the Gentiles.

Inappropriate customs such as the prohibition of fortune-telling, not to soothsay, not to do evil, not to ask a medium, and more.

When in Chapter 20 of Leviticus, it is explicitly written there not to act according to the customs of the Gentiles. Also in Deuteronomy Chapter 15 we find a repetition of instructions that define the difference required of the Israelites not to resemble the Gentiles. Which suggests that the common denominator of many of the Torah's instructions is to distinguish between the people of Israel and other nations [59]).

The primary reason for the desire not to resemble the customs of the Gentiles is found in Genesis, Chapter 15, Verse 16, when God tells Abraham that his descendants will be enslaved for four hundred years because the Amorites, that is, the Gentiles living at that time in the land of Canaan, had the opportunity to amend their ways. Since, nevertheless, the Israelites returned to the land of Canaan after the Exodus, this fact

59 https://www.sefaria.org.il/Leviticus.19.2?lang=he&with=all&lang2=he

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proves that the Amorites did not amend their ways and hence the punishment imposed on them was carried out [60]).

And not only does God require that behavior be different from the behavior of the Gentiles, God requires that the Israelites be distinguished externally from the rest of the Gentiles. Therefore, He requires the Israelites to tie a blue thread to the edge of their garment to distinguish them from the Gentiles [61]).

When trying to show a difference between people, especially when they are all dressed in the same "fashion," it is necessary to show something unique. For example, two twin brothers who wear the same items of clothing. It would be difficult even for their parents to identify them without knowing about some variable that distinguishes them.

Therefore, the purpose of the blue thread is to distinguish between the Israelites and their neighbors who are supposed to be similar in their items of clothing, to the clothing of the Israelites themselves. This can be understood from the context of this instruction, in chapter 15 of the Book of Numbers itself. All instructions given in this chapter are for the behavior

60 God rewards in the same way ten of the twelve tribes of Israel who are lost and disappear into the abyss of oblivion due to their behavior that is not in accordance with the instructions of the Bible. However, the remaining remnant remained not because of behavior that is in accordance with the instructions of the Bible, but because of the promise that God made to the fathers of the nation, a promise that is repeated several times. See for example the book of Deuteronomy, chapter 4, verse 30, where God claims that He will never forget the covenant He made to the fathers. The phrase "which I swore to your fathers" appears sixteen times in the order of Deuteronomy, to teach you the great commitment that God sees in His oath to the fathers.

61 The Book of Numbers, Chapter 15, Verse 38, and also the Book of Deuteronomy, Chapter 22, Verse 12.

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of the Israelites in the land of Canaan and/or the land in which the Israelites will settle.

From this chapter, one can understand the possible mixing that may occur between the Israelites and their Gentile neighbors. Therefore, this chapter mentions the sojourner and the resident, whose rights and duties are supposed to be identical to the status of the Israelites. In other words, anyone who wishes to join the brotherhood of the Israelites is invited to do so and will immediately receive his rights and duties as any other Israelites [62]).

That thread has no other purpose than to distinguish between a friend and a stranger, exactly as the Scripture requires. That is, the whole issue of the "talit" with four corners stems from a misinterpretation of verse 12 in chapter 22 of the Book of Deuteronomy.

There, after the topic of the "shatanez", it is mentioned that tassels must be made on the four corners of every upper garment that a person, whether male and/or female, wears [63]).

The context of this chapter speaks of the prohibition of deception. For example, the topic of sorcery is a consequence of lying or the prohibition of deception and fraud as shown in the Book of Exodus, chapter 22, verses 20 to 23, with an additional mention in the Book of Leviticus,

62 See the chapter on conversion, "Joining the People of Israel" on page

63 In this sense, any instruction given in the masculine form is appropriate for both males and females, otherwise the women of Israel should have been exempt from all dietary instructions given in the masculine form and/or all other instructions also given in the masculine form.

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chapter 5, verse 3, as well as chapter 19, verses 30 to 60, and in the Book of Deuteronomy, chapter 5, verse 16. As well as the prohibition of gossip and rumors [64]).

In order to mention the entire motif of not lying, the Torah also explicitly offers the instruction to behave with integrity [65]).

Chapter 22 of Deuteronomy presents a number of instructions that if we look at them in their broadest sense we can see that they are connected. First, in verse 5, the severe prohibition on "cross-dressing" is presented.

What is the offense that creates this prohibition? Admittedly, the prohibition on same-sex sexual relations was already proposed in verse 22 of chapter 18 of Leviticus and again in chapter 24, verse 6 of Deuteronomy, so what is the point of presenting the prohibition on "cross-dressing"?

It is clear that this prohibition is supposed to be included in the list of prohibitions on same-sex sexual relations and not separately and even within a system of instructions that require compassionate behavior when taking from a bird's nest and, on the other hand, the requirement to erect a railing on the roof of the house.

Hence, assuming that the Torah was not written casually and as a scroll showing that there is no connection between the various paragraphs that

64 Book of Exodus, Chapter 23, Verse 1 Book of Leviticus, Chapter 19, Verse 13 and Verses 16 to 18

65 The Book of Exodus, Chapter 23, verses 7 to 9. The Book of Leviticus, Chapter 19, verses 12 to 14. The Book of Deuteronomy, Chapter 25, verses 12 to 15. And also Chapter 27, verse 25.

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compose it, one must ask why Is this provision in line with the provisions mentioned above?

In fact, it can be assumed that the prohibition on "cross-dressing" stems from the fear of fraud more than the fear of same-sex relations. It is true that there may be people who dress in clothing belonging to the opposite sex in order to seduce the public, and this is the real problem.

Through the deception of clothing, an innocent person can commit the serious offense of same-sex relations. Therefore, this provision comes to prevent fraud and to help those innocent people not to fall into the trap of this fraud.

Leviticus 19:19 prohibits combinations that are not from the same source. Prohibition of cross-dressing and sowing varieties of plants together. This instruction is repeated again in chapter 22:9 and also in verse 11.

Thus, the prohibition of "cross-dressing" is given greater emphasis through the prohibitions of such inappropriate combinations.

We have a detail of what is forbidden to mix, as it is explicitly stated in verse 19 that it is forbidden to crossbreed the animals owned by the Israelites from one species with another to create an unnatural creature. This also applies to the mixing of plant species and even to the mixing of species of produce in clothing.

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The interpretation of the term cross-dressing is found in Deuteronomy 19:11, where it is explicitly stated what cross-dressing is - wool and linen woven together.

Therefore, in order to indicate that the garment is not "shatanez," that is, a fraud of mixing two types of fabric, cheap and expensive, the Israeli is asked to display the type of fabric the garment is made of on the hem of the garment.

The term "thread" is interpreted by the Academy of the Hebrew Language as threads in a hem of a garment or tablecloth, etc. [66]).

These threads were not supposed to display some kind of interwoven structure as Rabbinic Judaism displays in a "talit," but rather a random group of threads from which the garment itself is made.

The prohibition of wearing a combination of wool and linen comes to help the person himself. This is in terms of protecting the person from falling into deception.

A kind of continuation of the instruction from Leviticus 19:14, not to stumble the person who does not see what is in front of him. Or as the Torah says, "You shall not curse the deaf, and you shall not put a stumbling block before the blind" [67]).

66 https://hebrew-academy.org.il/?s=%D7%92%D7%93%D7%99%D7%9C#gsc.tab=0&gsc.q=%D7%92%D7%93%D7%99%D7%9C&gsc.sort=

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Thus, by preventing in advance the wearing of mixed wool and linen fabric, merchants will not sell such clothes, buyers will not purchase them, and the entire scenario proposed above will not occur at all.

Society will continue to live in greater peace than it would have lived if it were permitted to purchase and wear clothing made of wool and linen together.

Thus, in fact, a seemingly simple law may lead to social cohesion and peaceful coexistence and mutual life among members of a society that practices the laws of the Torah in full.

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10. Clothing — Kippah

In Exodus 3:5, Moses is asked to remove his shoes from his feet because he is standing on holy ground. In the same sense, in Joshua 5:15, Joshua himself is told to remove his shoes because of the holiness of the place.

On both occasions, there is an encounter between man and God.

On both occasions, man is asked to remove his shoes because of the holiness of the place. From this it can be argued that when standing in a holy place, and/or meeting with a holy being, one must get rid of the daily baggage, his shoes.

Shoes significantly constitute some kind of connection between a person and the ground on which he steps. From the above, it can be assumed that this connection leads to a certain kind of impurity. Therefore, when standing in a holy place, shoes must be taken off in order to maintain the sanctity of the place.

Beyond that, it can be assumed that the requirement to take off shoes also comes to connect the holy place with the person who, as is known, has a divine spirit in him. In light of what is written in the book of Genesis, chapter 2, verse 7, God breathed the Holy Spirit into man. Thus, the removal of a person from his shoes connects the person to the holy ground.

This custom is accepted and known in almost all East Asian cultures. A well-known and common custom is that when entering the home of an

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East Asian person, one takes off one's shoes. One does not enter the house with outdoor shoes. In some parts of the house, it is customary to wear special slippers, which are also changed into other shoes when entering, for example, the bathroom.

The very custom of taking off one's shoes of impurity, the shoes one wears outside the house and/or to the restroom, and maintaining the purity of the house by walking barefoot and/or with a shoe that is consecrated solely for walking in the house, establishes a kind of perception in which in order to show respect, one must remove the other's clothing.

In fact, the custom of taking off one's hat leads to an expression that expresses respect for the one in whose honor one takes off one's hat. From this, it will be possible to understand that when one walks around with a hat on every day, it is not respectful to enter a holy place and/or another house with the same hat.

Apparently, Christianity adopted many of the customs that were common among the Jews on the eve of the takeover of the life of the Jewish people by Rabbinic Judaism. From the pages of the New Testament, we can distinguish, among other things, customs that were also common during the period in question.

For example, the existence of local synagogues in which there was no separation between men and women, but the worshippers sat with their

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families. Also, the custom of reading the Torah on Shabbat in the synagogue. To this should be added the custom of taking off one's hat when entering the house of prayer [68]).

From all of the above, it follows that in order to respect a holy place, one must detach oneself from everyday things. Assuming that covering the head is a custom that existed in almost all cultures of the world, then uncovering the head would be a sign of respect, the place and/or the other.

Just as Moses and Joshua were asked to take off their shoes when standing in a holy place.

Hence, if a person wears a kippah all year round, he will have to take it off and his shoes when he enters the synagogue. It is unthinkable that a person would enter a house of prayer with shoes on his feet that may be dirty from various contaminating factors.

When a person enters a holy place in order to pray, he is "loaded" with these elements of impurity. Furthermore, he enters that holy place when he is "connected" to the ordinary, the routine and the everyday, which makes this entire experience absolutely unnecessary and banal.

68 For example, the term "synagogue" appears 87 times in the New Testament, the term "Torah reading" appears 14 times, the term "women's section" in the synagogue does not appear at all, but mixing between women and men in the synagogue is found in the book of Acts, chapter 9, verse 1:2. In the book of Luke, chapter 23, verse 27, as well as in the book of Matthew, chapter 27, verses 32-44, in the book of John, chapter 19, verses 17-27, and in the book of Mark, chapter 15, verses 21 to 32, it is explicitly written about a mixed crowd of women and men who followed Jesus together, mourned and lamented after him. All quotes are from /version/the Bible/the-New-Bible-in-Modern-Hebrew https://www.bibliatodo.com/he/

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Therefore, among the Karaite Jews, shoes are removed upon entering the house of prayer and even sat on the ground out of respect for the place. A custom that was apparently adopted by Islam, which may perhaps prove that it was a custom that was common before Rabbinic Judaism took over the Jewish narrative.

Although, Christians do not remove shoes upon entering the house of prayer, this may be due to a technical reason such as, for example, the freezing weather that does not allow shoes to be removed.

There may also be other reasons such as a change in the method of removing shoes that probably originated in the behavior of the Jews in the period in question in the church.

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11. Clothing — Tefillin

In the Book of Exodus, chapter 13, there is a mention of the need to remember the miracle of the Exodus from Egypt. For example, in verse 9 it says, "And it shall be for a sign upon your hand, and for a memorial between your eyes." However, in verse 16 it says, "And it shall be for a sign upon your hand, and for frontlets between your eyes." Now if we turn to the Book of Deuteronomy, we read the same terms, in Deuteronomy chapter 6 verse 8, "And you shall bind them as a sign upon your hand, and for frontlets between your eyes." [69]).

In general, what the Israelites were asked to remember was the Exodus from Egypt, a motif that only appears in the books of the Torah, Exodus forty-seven times, Leviticus nine times, Numbers sixteen times, and Deuteronomy another twenty-five times. A total of ninety-seven times. This is in addition to the many times the Exodus motif is mentioned in the other books of the Bible.

If you search for the term Egypt throughout the Bible, you will find that this term is mentioned in the Bible six hundred and five times. Indeed, many times a connection is made between the people of Israel and this special place.

In the Kabbalah, frontlets mean memory, and therefore a sign on the hand comes to remind. That is, every deed we do must be remembered that we

69 All references from the relevant chapters from the Sefaria website https://www.sefaria.org/texts

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owe God. Hence, it has nothing to do with what Rabbinic Judaism suggests, which is to tie a leather band on the hand and on the head.

In the system of parallels, totefot means memory, and therefore a letter on the hand comes to remind. That is, every deed done should be remembered that we owe it to God. Hence, it has nothing to do with what Rabbinic Judaism suggests about tying a leather band on the hand and on the head.

If, after all, it is about tying a band on the hand, then that band should be tied on the hand and on the head, since the text clearly requires that it be something permanent and not at some fixed time or at some fixed prayer.

Beyond that, who determined that this band must be made of leather? Perhaps this band should also be as it is written in the Book of Numbers, Chapter 15, Verse 38, which speaks of a blue thread. Perhaps here too, a blue thread should be tied.

Again, if we return to the biblical view of this garment, like the blue thread, it should be considered a permanent sign of time and not a temporary sign adapted to the days of the year. Furthermore, regarding the structure of those tefillin prescribed by Rabbinic Judaism, who determined that they should be made square, perhaps they should have been made round, like the totefets worn by Shinto priests [70]).

70 From Littleton, K. Scott, Wisdom of the East, A Guide to the Religions and Philosophy of the Far East, Or Yehuda: Maariv, 1999 Hebrew

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In addition, since it is written in the Book of Exodus, chapter 13, that these signs come so that the Torah of God may be familiar to the believer. Therefore, why not write the entire Torah inside the tefillin boxes? Why did Rabbinic Judaism prescribe only four sections [71])?

Beyond the above, the context of Chapter 13 of the Book of Exodus is to remember the Exodus from Egypt. What is the connection between remembering the Exodus from Egypt and the ritual prescribed by Rabbinic Judaism of tying a leather band on the hand and head? The context of the chapter should have influenced the verses that appear in it. It is impossible to ignore the context and arbitrarily determine what is appropriate and eliminate what is not.

The rabbinical instruction to put on tefillin only on weekdays and only during the morning prayer has nothing to do with what is required in the Torah verses. Nor does it have anything to do with that object, which ultimately represents what the Scriptures required, which is to remember and act while remembering the goodness that God bestowed upon the people.

In light of the above, the question arises, if tefillin constitute a sign, what happens on Shabbat and/or on holidays when tefillin are not put on. The rabbis will come and tell us that Shabbat and/or the holiday is a sign, as it is written in the Book of Exodus, Chapter 31, Verse 17.

71 The four sections, parshiots inside the tefillin boxes, are from the Book of Exodus, Chapter 13, verses 1–10; the Book of Exodus, Chapter 13, verses 11–16; the Book of Deuteronomy, Chapter 6, verses 4–9; and the Book of Deuteronomy, Chapter 11, verses 13–21.

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Yes, every holiday is a Sabbath, as it is written in the Book of Leviticus, Chapter 23, in the description of the holidays. Therefore, according to the rabbis, two signs are not needed to remind, hence there is no need to put on tefillin on Shabbats and holidays.

Here too, we can argue against this view in exactly the same vein as suggested earlier, the legal context of the verse in the Book of Exodus, Chapter 31, Verse 17. It is written there explicitly about what the sign that Shabbat reminds us of. In light of the verse, Shabbat comes to remind us that God created the world in only six days and the seventh is Shabbat. Therefore, Shabbat comes to remind us of this act only, of creating the world, we must rest on Shabbat.

That is, there is actually no significant connection between the signs that the tefillin remind us of and the sign that Shabbat is supposed to represent. These are two different signs, and both of them are not consistent with the rabbinic interpretation.

Therefore, if we refer to the perception of the rabbis, in light of what is actually written in the verses offered at night, we must put on tefillin all day, and all week, so as not to forget, the things that the tefillin come to "remind" the believer.

As we see from the examples offered above, the Bible itself actually explains itself in various places. From this, we can almost certainly assume that the Scripture itself offers the answers. In other words, the scripture

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does not generally require any interpretation, in light of the nature that the Torah itself has established, as is explicitly stated in Deuteronomy, chapter 30, verses 12 to 14.

In fact, the Karaite Judaism view becomes much more in keeping with the spirit of the Bible than the Rabbinic Judaism view. In Karaite Judaism, tefillin are not required for worship. The believer is to remember God's Torah as God requires from the Bible itself [72]).

72 "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success." The book of Joshua, chapter 1, verse 8

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12. Join the People of Israel

It is true that Rabbinic Judaism uses the term ger, as a person who seeks to connect with Judaism. However, in this sense, the Bible allows any person who seeks to approach the Israelites to approach and become part of the People of Israel, unlike Rabbinic Judaism, which forces the applicant to learn the laws and instructions of the Rabbinics as a condition for joining the People of Israel.

The insistence of Rabbinic Judaism is to make anyone who seeks to convert to Judaism be subjected to the study of the "Oral Torah" on behalf of Rabbinic Judaism. Here we must ask whether the term "joining the people of Israel" is found in the entire Bible? The only mention of a person who does not belong to the people of Israel joining is found in the Book of Ruth, Chapter 1, Verse 16.

Ruth, the Moabite widow who was already married to an Israelite from the tribe of Judah, asks her mother-in-law Naomi to join her, and in her famous sentence she says to Naomi, "Wherever you go I will go, and wherever you lodge I will be, your people will be my people, your God will be my God" [73]).

From this we can draw two clear conclusions. The first is that one does not have to convert in order to marry a Jew, and the second is that one does not have to learn the "Oral Torah" in order to convert.

73 https://www.sefaria.org.il/Ruth.1.16?lang=he&with=all&lang2=he

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Joining was conditional solely on identification with the people of Israel. This is exactly what Ruth the Moabite offers in her sentence of joining. A sentence that presents a simple truth, we are together in good and bad. This is all that is required in order to join the people of Israel.

To agree to be part of the people, and in accordance with what is said in the Book of Genesis, Chapter 34. Verses 14 to 17 , men must undergo circumcision.

This is the entire process required to become an integral part of the people of Israel.

Just as all the descendants of foreign women who married Israelites throughout the various periods of the Bible were considered Israelites for all intents and purposes.

In fact, we can go back and forth through all the books of the Bible and find no special process for foreigners to join the people of Israel. On the contrary, it seems that the process of foreigners joining the people of Israel was a very simple process that did not require any special activity.

The lack of importance of the process of joining the people of Israel is such that there is no mention at all of how foreigners become an integral part of the people of Israel.

Some, like the descendants of King Solomon, even became kings, and there is also not much mention of the origin of the descendants of Moses and Zipporah the Midianite.

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Furthermore, in Deuteronomy, chapter 23, verse 9, it is explicitly written that the children of Edom in the third generation can immediately join the congregation of the children of Israel. Hence, in order to be an Edomite in the third generation, you must be an Edomite in both the first and second generations.

This means that the Edomites do not need any conversion process other than to admit that they want, just like Ruth the Moabite in her time, to be part of the Israelites.

As is known, during the Exodus, what is known as the "Arab Rav" went out with the Israelites. It must be assumed that these were Egyptians who married Israelite daughters and/or slaves from other nations not related to the Israelites.

As is narrated in the Book of Exodus, chapters 19 and 20, all of these stood together with the Israelites under Mount Sinai and heard God's instructions together with the Israelites.

Thus, in fact, there is and was not a special process or ceremony other than the aforementioned circumcision for men, in order to join the community of the Israelites.

In fact, the Torah demands personal responsibility from humans, everything depends on the behavior of the individual.

When, in light of what is written in Deuteronomy Chapter 30, a person is given a choice between living morally and/or living immorally.

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The argument of reward and punishment comes together with the free choice that a person has. Since, in contrast to, for example, Christianity and/or Islam, the concept of the Torah of Moses claims that both the source of evil and the source of good are one. God is omnipotent, He determines evil and also determines good and the choice is in the hands of man.

Humans have a choice — free choice. They can act in accordance with conscience and morality and on the other hand act with unspeakable cruelty. In contrast to humans, animals are made solely of instincts inherent in them.

An animal has no ability to choose its nature. The animal behaves as expected of it. It does not have the sophistication and discretion that a human has. A human can delay gratification, restrain himself and use his discretion. For example, he decides not to respond to a provocation on the spot, and patiently waits for a better and more favorable opportunity to take revenge.

The ability to act in future revenge proves beyond any doubt that a human has free choice. When an animal is attacked, it reacts on the spot in the way that nature has dictated to it. Either it attacks back and/or it flees from the danger. Therefore, for example, if you place a water barrier in front of a column of ants, they will continue to walk in the existing column even though this march will bring them to their end.

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Nature for them is stronger than the judgment they may or may not have. A person examines the situation and decides how to act. Therefore, the decision to behave cruelly is always made by the person alone. Hence, pitying the cruel person will encourage him to continue his cruel actions, since he will believe that he is right in his actions.

From the above, the moral perception of the religion of Moses emerges. The Torah sees human behavior as being solely in the hands of the person himself. In every situation, it is the person who decides how to act and how to behave.

Therefore, the Torah strengthens human behavior, using moral standards that can enhance a person's sense of responsibility towards his environment.

However, Rabbinic Judaism robs the believer of personal choice and turns him into a "puppet on a string," subject to the exclusive control of Rabbinic Judaism. This repeatedly contradicts the spirit of the Torah of Moses and its instructions. Deuteronomy, chapter 18, presents the issue of a person who does not accept the instructions of the Torah of Moses and replaces them with his own instructions.

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13. oath

In the Book of Exodus, chapter 20, verse 7, it says, "Thou shalt not take the name of the LORD thy God in vain." From this verse, Rabbinic Judaism mistakenly determined that it is forbidden to utter the name of God. When the simple interpretation of the verse is laid out and is in front of the reader.

Furthermore, in the same chapter, verse 13, it is explicitly written what the words mean. In this case, the instruction is that one should not bear false witness against another. If we combine these two instructions, the correct interpretation will be seen most clearly.

The Torah repeats this instruction again in chapter 23, verses 1 to 3 in the Book of Exodus. There too we see the requirement not to approach a group of people who intend to do harm to others.

Furthermore, again in the Book of Leviticus, chapter 19, verse 11, and in the Book of Deuteronomy, chapter 5, verse 11, we see again and again the Bible's concern about false witness and about organizing for evil.

Finally, in Deuteronomy chapter 6 verse 13 and also in chapter 10 verse 20, it is explicitly written that an oath should only be taken in the name of God.

Now let us ask the simple question, if according to Rabbinic Judaism, it is forbidden to mention the name of God, how do we fulfill the instructions of Deuteronomy and still take an oath in the name of God?

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It is clear that the interpretation of Rabbinic Judaism stems from a misconception, as in many similar cases, Rabbinic Judaism is not willing to change and correct the teaching that some ancient scholar established. Although it is perceived as a fundamental error, the same teaching continues and is rooted in the behavior of believers.

It is absolutely clear that the intention of the teaching of Exodus 20:7 is simply not to swear falsely in God's name and not that God should not be made to hear. Because of this erroneous teaching, the believers of Rabbinic Judaism have invented all kinds of substitutes in order to comply with the erroneous teaching of Rabbinic Judaism.

In fact, if we take chapter 10 of the Book of Psalms, we find the correct motif on which the entire system of man's relationship with his God is based. There, the believer is asked to praise the Creator, His greatness and His power in all the various methods that the poet presents.

However, the most important sentence is found in verse 6 of the same chapter, 10. There the poet states the phrase "every soul shall praise the Lord, hallelujah." Furthermore, in the Book of Psalms, chapter 15:17, it is said, "It is not the dead that praise God."

From this, it can be understood that only the living praise God. In fact, how do the living praise Him? Through their respiratory system. That is, by the very act of breathing, inhaling and exhaling air, a person glorifies God.

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When a person breathes, he is actually calling on the name of God. The sound that a person makes when inhaling, and the sound that he makes when exhaling, together pronounce the name of the God of Israel.

Therefore, in fact, instead of reading the verse "Every soul praises the Lord," one can actually read and say, "Every breath praises the Lord." In other words, the very fact that a person lives, breathes, he already acknowledges God with every breath and aspiration, hence he praises His name.

Hence, the explanation of verse 7, of chapter 20 of the book of Exodus, would be that it is forbidden to lie in the name of God. Because there are those who lie as they breathe. Therefore, the teaching is a warning to all those who live while lying to others. One must not lie in the name of God.

Interestingly, in order to justify the erroneous interpretation of Rabbinic Judaism, Rabbinic Judaism invented all kinds of myths regarding the name of God.

Rabbinic Judaism, invented a whole tractate in the Mishnah and Talmud, which supposedly presents the rituals that were performed in the Temple, mainly about the Yom Kippur ritual. First, the very ritual performed on Yom Kippur contradicts the Rabbinic Judaism view that one should not light a fire on Shabbat and/or on Yom Kippur, which is a Sabbath [74]).

74 In fact, every Sabbath is called Shabbat, Shabbaton, meaning a special Sabbath, and Yom Kippur is called this way. See the book of Leviticus, chapter 16, verse 30.

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On Yom Kippur, as on every Sabbath, the High Priest offers a sacrifice on the altar. As is known, when fatty meat is offered on the altar, the fat burns and the fire increases. Therefore, according to Rabbinic Judaism, the High Priest simply lit a fire on Shabbat.

In any case, according to Tractate Yoma, which as stated is largely an invention that came to serve the narrative of Rabbinic Judaism, this is a use of the term "expressed name" that the High Priest is supposedly allowed to express only on Yom Kippur when he enters the Holy of Holies. It is clear that no one except the High Priest entered the Holy of Holies and even more so, no one could hear what the High Priest said when he was in the Holy of Holies, since this whole matter constitutes, as stated, a myth to reinforce the false narrative of Rabbinic Judaism [75]).

All the rituals that supposedly took place in the Temple, as described in Tractate Yoma, do not correspond to reality. We can assume this because Tractate Yoma presents variables that are more related to the worldview of Rabbinic Judaism than to the worldview of the priestly class.

75 There is a song called "Tanya", sung by Avraham Fried, a Haredi singer. The song tells a story told by Rabbi Yishmael ben Elisha who went in to burn incense before the Lord and there he saw God sitting on a high and lofty throne. God asks him for a blessing, and the same rabbi says, "May it be your will that your mercy conquer your anger and your compassion overtake your children and that you behave with your children in the measure of mercy and enter into their hearts from the law of the covenant," and God nodded his head in agreement. This song is based on a similar story in Tractate Berchot and was composed by Yossi Green, a well-known Haredi composer and performer. It is also not clear that the Rabbi Yishmael in question could have been a real person, since the priests were Sadducees who were enemies of the Pharisees, the spiritual ancestors of Rabbinic Judaism. Thus, being both a Sadducee priest and a Pharisee, it is not clear how this is even possible, so the whole story is perceived more as a myth from among the various legends invented by Rabbinic Judaism to inflate its narrative.

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Another variable that is mentioned excessively in Tractate Yoma is the issue of baptism. This issue cannot stand the test of reality. This is because the rituals began in the desert in the Tent of Meeting. It must be logically assumed that the worship that began in the desert did not change over time.

Since water is not abundant in the desert, we can understand this, for example, from the people's complaints about water [76]).

It must be understood that the whole subject of baptism was not included at all in the worship held in the desert. Therefore, a worship that was not held during the desert period has no place in a later period. Especially when, due to the necessity of the special activity of the priests, the things were transmitted orally and not written down.

In fact, the whole subject of baptism, it must be assumed, appeared only at the end of the Second Temple period. We can understand this precisely from the appearance of John the Baptist and from the existence of the Essenes' sects. The appearance of John the Baptist presents the uniqueness of baptism as a way of purifying a person. Therefore, it can be understood that the spread of the custom of baptism began precisely after the encounter with Roman culture.

Thus, the presence of mikvahs (Bath) in Jerusalem homes, especially in the homes of the city's wealthy, is a phenomenon that attempts to imitate

76 See, for example, the Book of Numbers, chapter 20, verse 5.

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Roman construction and does not indicate a phenomenon that was primarily Jewish. The absence of water baths found in homes from before the Roman period in the Land of Israel may indicate that the custom of baptism was adopted from foreign sources rather than from a Jewish source [77]).

The Land of Israel is a country that experiences many droughts. The land is not plowed with many rivers and streams, but only with stagnant streams that fill up only during the rainy seasons. These geographical conditions do not present the issue of baptism as a variable that is common among the Jewish public.

In addition, both John the Baptist and in the case of Elisha, believers were asked to baptize in the Jordan River. The Jordan River became sacred when Joshua and the Israelites crossed it through a miracle, as recounted in the Book of Joshua, Chapter 3, Verse 23. Therefore, it must be assumed that the priests had to baptize in the Jordan itself and not in some standing water source, even to which they led water from the Jordan River.

After the priests' reputation was defamed and their status was undermined, Rabbinic Judaism had the best opportunity to take over the leadership of the Jewish people. The great revolt of the Jews against the Romans was entirely inspired by the Pharisees.

77 Aharon Oppenheimer, Uriel Rapaport, Menachem Stern (eds.), Chapters in the History of Jerusalem in the Second Temple Period: A Memorial Book for Avraham Shalit, Yad Yitzhak Ben-Zvi, 1981 Hebrew

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Following this rebellion, which the priests believe is doomed to fail, the Temple itself is destroyed and all the priests who served there are killed.

Thus, the Pharisees remove their true adversary from the path and remain in the arena as "leaders" who "save" the people through their instructions that have nothing to do with what is written in the Bible.

Basically, Rabbinic Judaism tried to present this as if the name of God should not be uttered at all, but this myth probably came to justify the approach proposed in Tractate Yoma in the Mishnah, which claims, as stated, that once a year the High Priest calls upon the explicit name of God, therefore, for the rest of the year, in order to sanctify the name, there is a complete prohibition on pronouncing this explicit name [78]).

78 Since, as stated above, Rabbinic Judaism has no connection to the priesthood, Rabbinic Judaism could not know how the worship was conducted in the Temple. Therefore, Rabbinic Judaism invented a ritual of some kind that supposedly was conducted in the Temple. Tractate Yoma in the Mishnah and its commentary in the Talmud, ostensibly brings the "worship" that took place in the Temple - in this way, in fact, they were able to instill in the people a kind of supposed connection between Rabbinic Judaism and the continuity of the Torah of Moses, which was transmitted exclusively to the priests. Which ostensibly "forces" the "Oral Torah" of Rabbinic Judaism, which, as stated, does not and cannot have any connection to the instructions that were transmitted orally through Moses to Aaron and through him to all his descendants in the priesthood.Since, as stated above, Rabbinic Judaism has no connection to the priesthood, Rabbinic Judaism could not know how the worship was conducted in the Temple. Therefore, Rabbinic Judaism invented a ritual of some kind that supposedly was conducted in the Temple. Tractate Yoma in the Mishnah and its commentary in the Talmud, ostensibly brings the "worship" that took place in the Temple - in this way, in fact, they were able to instill in the people a kind of supposed connection between Rabbinic Judaism and the continuity of the Torah of Moses, which was transmitted exclusively to the priests. Which ostensibly "forces" the "Oral Torah" of Rabbinic Judaism, which, as stated, does not and cannot have any connection to the instructions that were transmitted orally through Moses to Aaron and through him to all his descendants in the priesthood.

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In light of the perception of the Torah itself [79]), the intention of the teaching in light of the attributed interpretation would be, one should not lie at all. In general, it is forbidden to swear to lie, when the worst act would be to swear in the name of God to lie.

Here again, we can see the desire to distinguish between the custom of the Gentiles and the Israelites. From this teaching, we can understand that the surrounding nations were accustomed to swearing by the name of their idols, even when they lied and deceived others [80]).

79 As is suggested to us in Deuteronomy, chapter 30, verse 14, which claims that "the words," meaning the instructions and requirements of the Torah, are "very close to you," in a clear sense, and there is no need to seek interpretations beyond the "horizon," and there is no need for all the "mental juggling" that Rabbinic Judaism engages in in order to enhance the control of the rabbis over the people, who lack rabbinical education and will do what they are told without asking. Thus, the more they complicate things, the harder it will be for the average believer to understand and the more dependent he will be on what the rabbis tell him.

80 For example, the Islamic concept known as "Taqiya" should be mentioned here - in light of the concept of "Taqiya", a Muslim is permitted, when he feels in danger, to lie and deceive a non-Muslim. However, when such acts are permitted, the barriers fall and everyone lies to everyone, without considering the permissibility of lying only to non-Muslims (see Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

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14. Prayer

Every organized and/or unorganized religion has rituals, where prayers serve as a means of supposedly connecting a person to the supreme being of that faith. In certain beliefs, prayer is sometimes directed to "holy" people and, as mentioned, to anything that can help bring the desired message to that supreme being.

Prayer has additional purposes, but the usual purpose of prayer is to receive an answer or assistance to the situation in which the person praying finds themselves. Therefore, if we return to the Bible, we find a number of prayers scattered there among the books of the Bible. The term "prayer" is mentioned in the Bible 71 times - with most of the references being in the book of Psalms.

In the Bible, there is actually no instruction to pray, and the simple worship that God requires is actually to take personal responsibility for all of man's activities. Good and evil are presented before man, and man must choose good. If he chooses evil, he will have to accept the consequences of his evil deeds.

In fact, even a person who does evil has no interest in prayer. His prayer, if performed, can save him. Prayer in this case is part of that person's acceptance of responsibility for his actions and his desire to change his ways.

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However, from time to time, various prayers are scattered across the pages of the Bible. For example, Moses' short prayer when Miriam was stricken with leprosy [81]).

Or Samuel's prayer, as it appears in the book of 2 Samuel, chapter 7, verse 27. Or King Solomon's prayer, which states that all prayers will be directed toward the Temple, as is evident from the dedication that King Solomon dedicates the Temple [82]).

Also, the famous prayer of King Hezekiah, in the book of Isaiah, chapter 30, verse 5. When King Hezekiah is about to die from his illness. In fact, some chapters of the Bible begin with the term prayer, which presents the entire chapter as a unique prayer [83]).

The Torah of Moses, in a special way and contrary to the mood of the environment in which it existed, speaks of the uniqueness of God. The great importance in presenting the uniqueness of God, who does not need intermediaries and to whom the believer can turn directly without needing a special channel.

The uniqueness of God, who is present everywhere and at all times, may be expressed, for example, when the prophet Elijah mocks the prophets of Baal during the test he conducted on Mount Carmel [84]).

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81 Book of Numbers, chapter 12, verse 13.

82 1 Kings Chapter 8

83 For example, the Book of Habakkuk, chapter 3, verse 1, which begins with the verse "A prayer to Habakkuk for his errors," as well as fifty-three other chapters in the Book of Psalms that contain the term prayer.

84 1 Kings Chapter 18 Verses 20-40

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In the words of Elijah the prophet, for example, one can understand the perception that believers had of these idols. Elijah mockingly claims that perhaps the same idol to which they pray still does not answer them, perhaps he is in an important meeting, or even doing his business or sleeping and therefore does not answer them [85]).

From this, it can be assumed that the believers saw in the idols a reflection of their lives as people, and they act and react just like the believers themselves.

From this instruction of the prohibition of idolatry within the Ten Commandments, the procedure for worshiping the God of Abraham, the God of Isaac, and the God of Jacob must be determined in practice. Any person can turn to Him directly without any time and/or request restrictions. There is no need for special words and/or a special prayer formula to appeal to and ask for God's help.

As mentioned, in the chapters of the Hebrew Bible, there are prayers offered by different people on different occasions, but these prayers are not identical, and therefore it can be assumed that there is no need for a special prayer format. Especially when all the worshipers mentioned in the Hebrew Bible had their prayers answered, which proves beyond any doubt that praying in a special or identical format does not contribute more than a spontaneous prayer that comes from the will of the worshiper.

85 1 Kings Chapter 18 Verse 27 https://www.sefaria.org.il/I_Kings.18.27?lang=en&with=Aderet%20Eliyahu%20(Rabbi%20Yosef%20Chaim)&lang2=en

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The Bible shows that various prayers of people were indeed answered and received what they wanted. Sometimes the prayer was a prayer of request, such as the prayer of Moses who asked for God's help in healing his sister Miriam who was afflicted with leprosy. Or a prayer of thanksgiving, as Hannah, the mother of Samuel, thanked God after he answered her request to give her a son [86]).

Rabbinic Judaism sees the subject of prayer as an essential theme in all of its established worship. We have already shown the disciples of Jesus teasing the Pharisees, the founding fathers of Rabbinic Judaism, for their various customs that are mainly for show. For example, the Book of Matthew, chapter 6, verse 5, shows the Pharisees trying to show their piety by praying in public places so that others will see them and appreciate their piety [87]).

As mentioned, Rabbinic Judaism already offers at the beginning of the Mishnah the subject of prayers, which is perceived as extremely important for Rabbinic Judaism. The prayers, and/or actions, are the actions required to "worship" God, and receive an applied translation in Tractate Berakhot. This tractate presents all of Rabbinic Judaism's instructions for performing the blessings.

86 Book of Samuel 1, chapter 2, verses 1 to 10.

87 Chapter 6 of the Gospel of Matthew presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers. From the New Testament, a new translation https://www.kirjasilta.net/hadash/ Hebrew

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The tractate begins with the issue of when to say the "Shema" prayer in the evening. Immediately after the instruction to recite "Shema" in the evening, comes the issue of reciting "Shema" in the morning.

Since all the blessings were mainly composed by the rabbis, and the "Siddur HaTefila" was compiled, through which the guiding hand of Rabbinic Judaism is revealed in all matters related to the subject of prayer. Therefore, there is a whole variety of "Siddur HaTefila". This shows the disagreement that exists among the various rabbis. There is an Eastern "Siddur" that belongs to the Rabbinic Judaism of the East, such as the Jews of Iraq, Egypt, Syria, etc.

On the other hand, there is the Sephardic "Siddur" that was accepted by the Jews of Spain and those who emigrated from Spain to countries such as Turkey, the Netherlands, etc. There is a "Siddur" of the Jews of the Maghreb, Morocco, Algeria, etc. As well as a "Siddur" of the Jews of Italy that also influenced the Jews of Poland, etc. Of course, the Ashkenazi "Siddur" and more.

The presence of different siddurs clearly indicates the desire of the local rabbis to control the local community. Of course, we should mention here the identical prayers in all cycles. For example, the Burning of the Incense and the Eighteen Prayer. However, the structure, timing, melody and intonation of the prayers differ from group to group.

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If there was agreement on a uniform order - which they have not been able to do to this day, it would be possible to assume that this stems from a uniform rabbinical teaching. However, when each of the groups of rabbis has a different order, this shows that those rabbis demanded from those under them, faithfulness in performance expressed in a special prayer "order". Which inevitably leads to the idea that it is about the desire to control and nothing else.

Although, in all the Siddurim of the different denominations, there are identical variables, but the essential difference is in the order of recitation and the accompaniment to the uniform prayer itself. Critics will certainly argue that this is an insignificant difference and that there is in fact no difference between the Siddurim, we can present the most significant prayer in Rabbinic Judaism, and point out a difference between the words of the prayer themselves.

The "Kaddish" prayer is one of the most important prayers for Rabbinic Judaism. Without going into the composition of the prayer and its meaning, we will only present that this important prayer is said in Aramaic and not in Hebrew. This significant fact explains that it does not belong to the Land of Israel where Hebrew was spoken, but to Babylon where Aramaic was spoken and under the influence of the rabbis from Babylon, Aramaic became the language of thought of Rabbinic Judaism [88]).

88 Among the books of the Bible, there are several chapters in the Book of Daniel written in Aramaic, since Daniel himself lived in Babylon and spoke Aramaic. However, the Talmud is written primarily in Aramaic, while the Mishnah is written in Hebrew, with the Talmud being the main subject of study

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The "Kaddish" prayer consists of several paragraphs. In fact, at the end of each section of worship in the synagogue, the Kaddish is recited and according to the relevant paragraph, it is called the recitation of Kaddish. For example, half a "Kaddish", Kaddish "Titkabal" Kaddish "Drabnan" is also called Kaddish "On Israel".

The differences in the versions are found in the "Titkabal" Kaddish and the "Drabnan" Kaddish. The differences are found in the Yemenite, Ashkenazi, Mizrahi and Sephardic versions.

These differences arise mainly due to the influence of those rabbis who governed these regions and determined the "correct" version. Following tradition, descendants continued to read the "correct" version that that rabbi determined.

Differences in the aforementioned versions indicate the influence of those rabbis who ruled a given region, and hence the enormous weakness of Rabbinic Judaism. Various disputes exist among the rabbis, which are not always in terms of "envy of scribes, wisdom increases" [89]).

Beyond this, there is a well-known sad affair in which opposing Jews reported on the Chabad Rebbe, who was unjustly imprisoned in a Russian

in yeshivahs, and hence knowledge of Aramaic becomes an important tool in the study of Rabbinic Judaism.

89 A well-known dispute between Chabad followers and other followers, a dispute that has often led to provocations and physical harm, is the dispute over sleeping in the sukkah, which Chabad claims is not permissible. See, for example, Gilad Kleiner, Srugim News, Once and for All: Why Don't Chabad Followers Sleep in the Sukkah? 07.10.14, https://www.srugim.co.il/92089 Hebrew

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prison and was subjected to much torture. To the point that the day he was released from prison became a holiday among Chabad followers [90]).

In fact, the Torah of Moses does not speak of any type of worship and/or prayer orders and/or options for action in order to belong to the religion of Moses. The Torah of Moses establishes in the Book of Exodus, Chapter 20, verses 20 to 23, as well as in the Book of Deuteronomy, Chapter 18, verse 13, a very simple worship.

That is, the religion of Moses does not ask the believer to practice the forms of worship that characterize, for example, the Gentiles who lived around. Especially in light of the fact that the ten tribes in the northern kingdom of Israel were exiled because they switched to idolatrous worship that differs from the simple worship that the religion of Moses requires.

In fact, the Torah of Moses requires the believer to adhere to the morality of the Torah and to take personal responsibility for his actions. Furthermore, the believer is asked to go up to Jerusalem three times a year and offer a sacrifice, which must be consumed in the special place as written in the Book of Exodus, Chapter 23, verses 14 to 17 [91]).

It can be assumed that the decline into idolatry, which led to the destruction of the First Temple, was perceived by Rabbinic Judaism as a

90 Although for the sake of "camp integrity" they do not emphasize the denunciation but rather the "heroism" of the Rebbe https://chabad.co.il/?template=article&topic=88&article=380

91 See, for example, instructions on the holidays: The holiday and ceremony of Yom Kippur, Leviticus Chapter 16, verses 29 to 40, Leviticus Chapter 23, verses 16 to 22, Numbers Chapter 29, verse 7. The holiday of Shavuot and the holiday of Sukkot, Exodus Chapter 23, verses 15 to 16, Exodus Chapter 33, verse 22, Leviticus Chapter 23, verses 10 to 12, and also verses 40 to 40, Deuteronomy Chapter 15, verses 9 to 10, and also Chapter 15, verses 13 to 15.

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result of a lack of “precise” worship in the Torah. Into this realm, Rabbinic Judaism entered and offered all kinds of rituals and actions that supposedly promote faith. Which, according to the perception of Rabbinic Judaism, would serve as an appropriate “solution” to the problem of “idolatry” that arose in the absence of “precise” and “fixed” worship.

After the destruction of the Second Temple, Rabbinic Judaism pushed for an alternative ritual, prayer in a place called the "little sanctuary" [92]). The reason for this replacement comes from Hosea, chapter 14, verse 3, which at the end of the verse reads, "Our lips have been paid for with bulls." According to the interpretation of Rabbinic Judaism, it was understood that in place of the bulls, which were supposedly brought as a sacrifice, the payment would be in the spoken word of the lips, that is, prayer [93]).

If we address the issue of prayer and the need that a person has, for reasons dependent on him, to pray, as stated, there are prayers in the chapters of the Bible themselves that are most suitable for almost every situation in which a person finds himself. All that is left to do is to locate from the Bible the appropriate prayer, a prayer that must be believed, at least in light of the biblical narrative, helping the person praying himself.

92 A term that appears in the Book of Ezekiel, chapter 11, verse 16, which speaks in the context of the exile of the Israelites following their sin, where God will constitute for them a "little temple," translated by Rabbinic Judaism as a "synagogue" that will constitute an alternative sanctuary to the Temple.

93 The context of the entire chapter 14 of Hosea is not appropriate for this interpretation, but as usual, Rabbinic Judaism takes parts of a sentence and offers instructions and more from them, even though there is no certainty that this is what is intended. We have already seen, for example, in the term "small temple" that Ezekiel suggests becomes a synagogue for them as a substitute for the Temple, again without any connection to the context of the verse and/or the entire chapter 11 of Ezekiel.

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We have already suggested, for example, Hannah's prayer in the book of Samuel 1, chapter 2. And/or the Song of the Sea, which the Israelites leaving Egypt sang, and/or the Song of Deborah and more. In other prayers that King David composed and prayed. In fact, there is an entire book in the Bible that consists entirely of prayers, this is the Book of Psalms. Thus, the one who wishes to pray does not need any prayer book compiled by Rabbinic Judaism in order to pray.

The Psalms in the Book of Psalms speak of deliverance from difficult situations, some of which are psalms of thanksgiving. Other psalms express spiritual ideas such as the unity of God, His power, and His special acts for the benefit of humanity. It should be noted that the Psalms in the Book of Psalms are not related to each other; each of the psalms stands on its own.

Despite the above, there are psalms that may suggest a connection. For example, a collection of psalms that begin with the term "Shir HaMa'olot".

In fact, from the above, it follows that the Book of Psalms can in fact be used exclusively as an agreed-upon and uncontroversial "siddur" of prayer. Since, like the other books of the Hebrew Bible, it is presented in a uniform text that is identical in all books of the Hebrew Bible regardless of which tradition and/or denomination the readers belong to.

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15. Shabbat

The Book of Genesis enumerates the days of creation in a very special way. While in different languages the days are called by a special name, for example in English the first day is called "Sunday" [94]).

Other languages also use the same method of calling the days by special names [95]).

As stated in the first chapter of Genesis, the Bible refers to the days by number and not by name. It does not say "Sunday" there, but rather "one day," that is, day one. Hence, all the days after the number "one" are consecutive numbers of the days and not names of the days themselves.

Why is this fact important? Because out of habit and/or tradition of culture, the names of the days become significant in a person's perception of reality. When a person talks about a particular day that has a special name, he does not notice that in the Bible, the days do not have names at all, but a number that appears.

From this, it can be assumed that if God began his work on the second day of the week, then this second day would be the first day of creation.

94 The names of the days in English are: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

95 For example, the names of the days in French: Dimanche, lundi, mardi, mercredi, jeudi, vendredi, samedi. In Filipino: Linggo, Lunes, Martes, Migelor, Huwebes, Biyersen, Sabado. In Sanskrit: ravivasarah, somavasarah, mangalvasarah, budhavasarah, guruvasarah, shukravasarah, shanivasarah All translations from Google Translate https://translate.google.co.il/?hl=iw&sl=iw&tl=sa&op=translate

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From this, the seventh day would be the day called, for example, in English "Sunday" and not what would be called in English "Saturday".

There are several theories that attempt to bridge the gap between science and the creation story. The purpose of these theories is to try to "fit" the creation story as it appears in the Book of Genesis, to scientific theories that claim, for example, that the age of the Earth is much older than the Bible claims.

For example, in the Book of Psalms, chapter 90, verse 4, it is claimed that every day in the eyes of God is like a thousand years. Later in the verse, it is understood that for God every thousand years is perceived as part of the night of the day, for a sleeping person.

Although this is a poetic description and not a scientific description of things, if we add to this the "gap theory", which claims that there is a gap between the two creation stories found in the Book of Genesis, then it is possible that the term day is not actually the same as the term day in human terms [96]).

From the above, we can assume that in fact when God comes to the seventh day of creation, there is no way of knowing whether it is the seventh day according to human counting. It is possible that this is actually the seventh millennium in which God rested from all the labor of creation and established the Sabbath day.

96 See, for example, Oren Said, The Big Bang and Creation, https://toraumada.blogspot.com/2021/02/Bereshitbigbangandcreation.html. Also, Aharon Burt, The Creation of the World in the Light of Modern Science, Jerusalem 1962 Hebrew

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There is some correspondence, if we refer specifically to the term "Shmita" [97]). In light of the instructions for the "Shmita", the Israelites are asked to let the earth "rest" for an entire year. Thus, we can again assume that the duration of the rest does not have to be limited to a single day.

Hence, there is no way to actually know two very important variables regarding the Sabbath. The first is that there is no way to know what length of week God is speaking of and what day of that week the work of creation began.

If we refer to the length of the week that people today take for granted, there is no such teaching in the entire Bible. It is possible that the year was divided differently. In relation to the length of the year, the entire division of the year into twelve months came from Sumerian culture.

Although if we refer to what is written in Genesis Chapter 1, the moon and the sun are signs for times, days and years, it seems that the lights are only signs.

The term "sign" is explained by the Academy of the Hebrew Language as a sign, example, and exemplar [98]). That is, something that signifies something, a mark by which something can be recognized. And an example is defined as an example for others, especially in noble qualities.

97 Shemita, in Hebrew, means to lay down -The laws of Shmita are found in the Book of Exodus, Chapter 23, verses 10 to 11, in the Book of Leviticus, Chapter 25, verses 2 to 7, and in the Book of Deuteronomy, Chapter 15, verses 2 and 9, as well as in Chapter 30, verse 1.

98 https://hebrew-academy.org.il/?s=%D7%90%D7%95%D7%AA#gsc.tab=0&gsc.q=

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In addition, the Bible does not mention the term "day" as a combination of twenty-four hours, which includes approximately twelve hours of day and twelve hours of night [99]).

However, the term "Ashmoret" (= time period) does exist in the Bible, which is mentioned six times in the Bible. For example, in the Book of Exodus, chapter 14, verse 7, it is told about God who observes the Egyptian camp in the "morning watch" [100]). However, from what is said in the Bible, there is no way of knowing the length of the watch in question.

If we refer to what is written in the Book of Genesis, Chapter 1, the sun marks the time of day while the moon marks the time of night. Just as it is written in verse 14, to distinguish between day and night [101]).

In fact, associating the moon with the calculation of the month constitutes a fundamental error in understanding what is being read. It is clearly written in verse 14 that the sun and the moon come to determine the day and the night only. Therefore, it must be assumed that attributing the calculation of years and/or months to the moon is a custom that may

99 Although the Bible presents the term "days in day out" six times in the sense of a cycle, meaning that the date must return exactly at the same time with the same instructions in each round of the counting cycle. When the Book of Exodus, chapter 13, verse 10, states that the instructions given for conducting the Passover sacrifice must be observed throughout all generations, exactly as the Israelites were asked to do on the eve of the Exodus from Egypt https://www.sefaria.org.il/Exodus.13.10?lang=en&with=all&lang2=en

100 The term also appears in Chapter 7, Verse 19 of the Book of Judges, where Gideon arrives at the camp in the middle watch; also in the Book of Samuel, Chapter 11, Verse 11, it is mentioned in the morning watch that Saul strikes the camp of Ammon; the term is mentioned poetically several more times in the Book of Psalms, and finally in the Book of Lamentations, Chapter 2, Verse 19, the term is mentioned poetically.

101 https://www.sefaria.org.il/Genesis.1.14?lang=he&with=all&lang2=he

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have been accepted at the time, but does not relate to the teaching of the Bible.

Therefore, if we look at things a little more practically, we find that we are mainly talking about days and nights. To those terms, the Bible adds and precedes the term “moedim”, which, as stated, indicates a predetermined time.

In the Middle East, where the Bible takes place, the daylight hours are much longer than the night hours. Daylight lasts on average about two hours longer than the night.

Thus, for most of the year, there are about thirteen and a half hours of daylight compared to only about ten and a half hours of night. However, if we treat the length of day and night in the same way, which is twelve hours each, we find that the Earth's revolution around the Sun, which lasts 4,380 hours of day and another 4,386 hours of night. A total of 8,766 hours. Thus, reference to the Earth's rotation around the Sun is only used to determine the seasons.

How does all of the above relate to the Sabbath? Simply put, all of the above emphasizes that there is actually no problem in always making the seventh day of the week a day of rest. Thus, by dedicating the seventh day of the week as a day of rest, one fulfills the Sabbath commandment.

For convenience only, we will use the names of the days in English. Hence, if a person begins his work week on, say, the day called Monday

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in English, then the seventh day on which he must rest in order to fulfill the biblical commandment would be the day called Sunday in English.

And so on, every day that a person begins to work as the first day of the week, the following seventh day will be his day of rest.

In fact, the weekly day of rest does not have to be a fixed day for everyone. There will be those who prefer to choose a different day of rest for themselves. The main teaching is to rest on the seventh day of each person's private numbering.

We will not refer to the instructions of Rabbinic Judaism, which we have already stated more than once, the entire purpose of which is control over the lives of believers.

A purpose built into Rabbinic Judaism being a regulated institutional approach to the spiritual life of the believer. Therefore, out of a desire to control the lives of believers, the seventh day was established as the day known in English as Saturday.

The difference between this approach and the Rabbinic Judaism approach stems from the fact that this approach refers to the spirit of things as they appear in the Bible.

This is from a starting point that the person has personal responsibility for every fulfillment of the Bible's instructions.

As stated, the Bible demands from the one who is the one his personal responsibility for carrying out instructions. In Deuteronomy chapter 30

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verse 19, it is explicitly written, "And you have chosen life" in the singular and not in the plural. Hence, the reference is to the individual and not to the Israeli public.

Also, all the statements proposed above all refer to the method of private calculation of the individual. The Bible does not present arbitrary dates for calculating the years and/or days. Thus, again and again we encounter the phenomenon of the personal responsibility of each believer and not in relation to public responsibility [102]).

The command to keep the seventh day was already given in the second chapter of the book of Genesis. There it is significantly stated that God blesses the seventh day and sanctifies it. Therefore, every person who wishes to identify with God's act of creation should sanctify the seventh day and call it rest.

The term "Shabbat" is derived from the Hebrew term "sheb", meaning to sit, not to stand. Therefore, the term "shebita," as in the workers' strike, which is also derived from the term "sit down," becomes a term that defines inaction, exactly as this term suggests.

We can probably understand this from the context that work is done while standing, and therefore the opposite of work would be called sitting.

102 Although in the Book of Judges, chapter 20, verse 11, in the "Concubine on the Hill" section, it says "So all the men of Israel were gathered against the city, knit together as one man.", the context of the phrase does not suggest that there is a mutual guarantee between the people, but rather that the horrific act that was committed shocked everyone alike.

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This is probably a derivative of the activity of the sovereign king, who sat on a royal throne and his entire entourage served him. He was supposed not to lift a finger when he sat on the royal throne. Hence, it can be assumed that the concept of not working relates to the issue of sitting itself.

In the Book of Exodus, chapter 20, verse 8, the seventh day is mentioned as a day to be sanctified. If we consider the parallel between Genesis, chapter 2, verse 3, and what is written in the Book of Exodus, then the sanctification of the seventh day is through rest from work. Just as is detailed later in chapter 20, verse 10, no work whatsoever may be done on the day of rest [103]).

The term work "עבודה" is very important in understanding the teaching. This is because the Bible makes a significant distinction between the term work "עבודה" and the term labor "מלאכה".

The term work "עבודה" appears in the Bible one hundred and twenty-seven times and always in the context of performance. On the other hand, the Bible does not use the term work when presenting the subject of rest on the seventh day.

The Academy of the Hebrew Language defines the term "craft" as manual labor or art, and the term "labor" suggests action, occupation, practice,

103 The term labor "מלאכה" appears in the Bible fifty-two times, twelve of which in the sense of the instruction not to perform any work, especially when it comes to instructions for performing it on the appointed days set forth in the Bible.

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effort to achieve a certain purpose, creation achieved through effort, and worship [104]).

The significant difference between the terms must be seen, and it must be believed that the giver of instructions in the Bible knew how to distinguish between the different terms. If the author of the Bible chose to use the term "craft," while being familiar with the term "labor," then his choice is extremely significant.

As mentioned, rest on the seventh day is also mentioned in the Book of Exodus, Chapter 20, Verse 10, Chapter 23, Verse 12, Chapter 33, Verses 13 to 15, and Chapter 33, Verse 2. It is also mentioned in the Book of Leviticus, Chapter 19, Verse 3 and Verse 30, Chapter 23, Verse 3, and Chapter 27, Verse 2. Finally, rest on the seventh day is mentioned in the Book of Deuteronomy, Chapter 5, Verse 12.

The relatively numerous references to the issue of rest on the Sabbath or the seventh day constitute a very important guideline for humans, especially those who work for a living. Every worker needs a day of the week in which he will be free and will not have to work.

The seventh day, as a universal teaching, is an important part of the concept of well-being that every person should feel even if he is enslaved to another. Therefore, this universal teaching constitutes an important pillar for building a more just society.

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https://hebrew-academy.org.il/?s=%D7%A2%D7%91%D7%95%D7%93%D7%94#gsc.tab=0&gsc.q 104

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It is clear that the priests in the Temple did not rest from their work on the Sabbath. Furthermore, on every Sabbath and every holiday, which are also considered Sabbaths, they worked hard to bring the people's sacrifices. The work of sacrificing the sacrifices included slaughtering, skinning, cleaning, cutting into pieces and placing them on the altar, while lighting a fire as a result of the fats that were burned.

If we look at the work of the priests that began already in the wilderness period, and continued in the Temple, it seems that their work completely contradicts the instructions for "observing" the Sabbath established by Rabbinic Judaism.

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16. Holidays — Passover

As shown in Chapter 12 of the Book of Exodus, the Israelites preparing to leave Egypt are asked to perform a special ceremony in which they must eat a roasted lamb with the addition of unleavened bread and bitter bread [105]).

Much has been said about the purpose of this ceremony, which, as suggested, was performed as suggested in both Chapter 13, Chapter 23, and Chapter 34 of the Book of Exodus and in Chapter 16 of the Book of Deuteronomy, in the spring, when God brought the Israelites out of Egypt.

The name Pesach comes to signify the action that God performs by skipping over and passing over the houses of the Israelites and not striking the firstborn of the Israelites, as in all the houses where the lintels were not marked with the blood of the Passover sacrifice, the firstborn of the family was lost [106]).

In fact, the holiday that has been celebrated since then and to this day, called the Passover, contains two historical events. The first comes to signify the event of skipping over the houses of the Israelites, and the second event, of eating unleavened bread, which, as stated, were a necessity of the speed with which the Israelites left Egypt. [107]).

105 Book of Exodus, Chapter 12, Verse 8.
106 Book of Exodus, Chapter 12, Verse 13.
107 Book of Exodus, Chapter 12, Verse 39

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From what is written in the Bible, the Israelites were told in advance to eat the Passover sacrifice with matzah. However, it later becomes clear that seven days must be kept free from all leaven [108]).

That is, from all bread, which is actually a cooked mixture of bread, water, and yeast, and is called in the Bible leaven, or chametz.

God presents various instructions and laws regarding who is entitled to consume the Passover sacrifice, and how the Passover should be consumed.

Some of the laws required of the Israelites, beyond not breaking the bones of the lamb, are actually not to leave anything from the Passover sacrifice, and all remnants of the sacrifice must be burned with fire.

This ceremony replaces the Passover sacrifice and begins the time of eating matzos, and it is also used as the first day of the countdown until Shavuot.

This counting is called the Omer counting among Rabbinic Judaism, since on Shavuot, according to the biblical instructions, one must "lift the Omer" [109]).

However, Karaite Judaism, instead of consuming the Passover sacrifice on Passover night, also holds a ceremony accompanied by the Passover Haggadah [110]).

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108 Book of Exodus, Chapter 12, Verse 15
109 Book of Leviticus, chapter 23, verses 10 to 12, and also verse 15.
110 See the Passover Haggadah according to Karaite Judaism
https://www.beureihatefila.com/files/Karaite_Haggadah.pdf

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In contrast to the Haggadah of Rabbinic Judaism, which mainly glorifies the work of the rabbis, the Passover Haggadah of Karaite Judaism glorifies God and presents the story of the Exodus from Egypt from the Bible.

As mentioned, the Passover Haggadah of Rabbinic Judaism contains many elements that present the "correct order" of the Passover ceremony. This order mainly contains performance instructions for the participants [111]).

If we analyze the Karaite Haggadah, we find that out of a total of thirty-five sections contained in this short Haggadah, eighteen sections do not come from the Bible. Thirteen of these eighteen sections are blessings that bless the performance.

In contrast, if we analyze the Passover Haggadah of Rabbinic Judaism, we find precise instructions, from how to check the chametz to which songs to sing at the end of the ceremony.

While a large part of the quotations from the Bible come with an "interpretation" of Rabbinic Judaism. An interpretation that is sometimes perceived as ridiculous [112]).

As stated, from the Passover Haggadah of Rabbinic Judaism, there are eighty-three sections that are not from the sources, out of a total of one

111 Despite the differences in the various versions and the lack of a unified Haggadah, see the Passover Haggadah according to Rabbinic Judaism on the Sefaria website https://www.sefaria.org.il/sheets/8688?lang=he

112 The interpretation of verse 5 in Deuteronomy chapter 26 presents a number of interpretations that can be seen to have no connection. For example, on part of the verse "And he went down from Egypt and sojourned there," the interpretation of Rabbinic Judaism claims that the fair is for the purpose of residence and not for settling. The Academy of the Hebrew Language defines the term "resides" as being located in a fixed place, having his abode... (on a certain street, in a certain city, etc.) https://hebrew-academy.org.il/?s=%D7%9C%D7%92%D7%95%D7%A8#gsc.tab=0&gsc.q which presents the interpretations of Rabbinic Judaism as ridiculous.

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hundred sections that make up the Haggadah. Of the eighty-three sections that Rabbinic Judaism inserted into the Haggadah, twenty-eight sections are blessings introduced by Rabbinic Judaism.

It should be noted that most of the eight sections from the sources are psalms that are customarily read as part of the Hallel that Rabbinic Judaism introduced for reading on certain occasions.

If we consider the percentage of blessings contained in the Haggadah of Rabbinic Judaism, we will understand why Jesus' disciples sneered at the Pharisee Jews, who are the spiritual fathers of Rabbinic Judaism, most of whose actions are intended to give the "impression of being devout" and do not come from a true intention [113]).

In fact, both the concepts of Karaite Judaism and Rabbinic Judaism, base their approach in almost the same way. Both approaches are busy performing ritual activity, which the Bible does not teach at all [114]).

Furthermore, both of these approaches together offer blessings that have no connection with what the Bible presents.

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113 Chapter 6 of the Gospel of Matthew presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers. From the New Testament, new translation https://www.kirjasilta.net/hadash/

114 Despite Karaite Judaism's claim that it does not accept the "Oral Torah" that was introduced by Rabbinic Judaism, Karaite Judaism also has rules of conduct and instructions from its sages. These instructions also constitute a way to carry out the biblical instructions in light of the instructions of the Karaite sages. Just as the instructions for the implementation of Rabbinic Judaism were determined by the rabbis. However, at the same time, both Karaite Judaism and Rabbinic Judaism believe in two concepts as mentioned above: both Karaite Judaism and Rabbinic Judaism believe in the Messiah and the resurrection of the dead, concepts that were not accepted by the priests, who are traditional keepers of the Torah of Moses and holders of the oral instructions transmitted by Moses himself. From the sequence of development of Karaite Judaism, it becomes clear that Anan ben David, who is seen as the founder of the Karaite movement, was himself a rabbi whose father was Rabbi Hanina Nasi, referring to the family of the head of the yeshiva in Babylon.

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As mentioned, in the Bible there is a whole book of prayer psalms, this is the Book of Psalms.

Indeed, both approaches together make use of the part of the Psalms called Hallel. That is, to praise.

We are talking about the chapters of the Book of Psalms starting with Psalm 113 and up to Psalm 118 called "Hallel Shalem", a whole as opposed to half a Hallel [115]).

Although there are eleven more psalms in the Book of Psalms in which God is praised and which explicitly include the familiar term "Hallelujah". However, these psalms were not included in what is known as the reading of "Hallel" [116]).

Basically, the Bible requires believers to perform the Passover sacrifice, eat unleavened bread, and tell the children about the miracle that happened to the Israelites when they left Egypt [117]).

Therefore, the children of Israel must carry out these three instructions in order to comply with what the Bible calls "and these things shall be a sign in your hand and a memorial between your eyes."

115 "Half of Praise" includes Psalms 113, 114, Psalms 115, verses 12-18, Psalms 116, verses 12-19, Psalms 118, verses 5-20 only

116 These are Psalms 104, 101, 102, 111, 112, 135, 146, 147, 148, 149, and the last psalm in the book of Psalms 150, all of which contain words of praise to God.

117 Book of Exodus, Chapter 13, Verse 8 https://www.sefaria.org.il/Exodus.13.8?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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That is, the subject of the Exodus from Egypt and all the miracles and deeds that happened to the children of Israel should serve as a sign for all their future actions and guide every thought they may have.

Hence, in every action or thought of each of the children of Israel, the great deed that God did for them when He brought them out of slavery in Egypt must be remembered [118]).

Therefore, the Israelites are asked to eat roasted meat on Passover when they align the eating of meat with the time of the Exodus from Egypt. Eating meat is accompanied by eating matzah and various types of vegetables.

This is in order to comply with the instructions of the Bible.

Furthermore, during this meal, the story of the Exodus from Egypt must be told as it occurs in the chapters of the Torah. Starting from chapter 7, verse 8 of the Book of Exodus to the end of chapter 14 of the Book of Exodus.

After reading the story of the Exodus from Egypt, chapter 15 of the Song of the Sea must be read, from verse 1 to verse 21. After the reading of the Song of the Sea, one should read the Hallel, which includes chapters 113 to Psalm 118 of the Book of Psalms, and in addition, it is advisable to also read Psalms 144, 115, 120, 111, 122, 146, 147, 148, 149, and the last psalm in the Book of Psalms 150.

118 Book of Exodus, Chapter 13, Verse 9 https://www.sefaria.org.il/Exodus.13.9?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

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In addition, from the fourteenth day of the month of spring, which is the month of the Exodus from Egypt, until the twenty-first day of that month, one must eat matzah.

Apart from the prohibition on eating leavened bread, which is bread that has been fermented alone, it is permissible to eat anything that does not contain flour and yeast that have been fermented together [119]).

Thus, we can effectively respond to the biblical instructions without offering all the unnecessary additions that Rabbinic Judaism imposes on believers.

In fact, what Rabbinic Judaism and even Kiryat Judaism offer is not in line with the requirements of the Bible.

True, Karaite Judaism is closer to the biblical instructions than Rabbinic Judaism, and its entire prayer order is a desire to perpetuate the rabbis' control over the believers.

Therefore, the central idea of Rabbinic Judaism is the performance of tasks as a motif for "adoration of the Creator." That is, in order to carry out the biblical instructions, one must carry out the rabbinical instructions, which supposedly have the "authority" to explain to the believers how to act in order to be as "close" as possible to God.

This variable, of carrying out the rabbinical instructions in order to be "close" to God, inevitably leads to struggles between the various rabbis. When each of them seeks, despite the outward "modest" and "pious"

119 See Chapter 8 above. Kosher for Passover is offered everything that is considered kosher for Passover.

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pretense, to be the sole determiner in all matters related to the implementation of his instructions towards the believers.

We can see this clearly in relation to the types of kashrut that exist. When one group does not accept the determination of kashrut by another group. Sometimes one group challenges the authority of another group to determine "appropriate" rules of conduct.

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17. Holidays — Shavuot

In contrast to the events suggested in the Bible, which the believing Israelites are commanded to perform every year in a fixed cycle. The Feast of Shavuot does not have a fixed date on which it must be performed. The Bible, in chapter 23, presents the act that leads to the Feast of Shavuot, whose name is derived from the fact that seven weeks must be counted until the date on which the feast is to be celebrated.

The idea of the Feast of Shavuot is that the Israelites, who were farmers in their economic occupation, would be able to bless the first grain of the year, thus meeting God's requirement to bring the first fruits of the earth as an offering [120]).

As a result, the Bible could not give an exact date for this feast, but this date depends mainly on the period of grain ripening, which would allow the biblical instructions to be carried out, as described in chapter 23 of the Book of Leviticus [121]).

The Bible explicitly states in chapter 23, both in verse 11 and verse 15 of Leviticus, that seven weeks must be counted from the day after the Sabbath. This is where a debate arose between Karaite Judaism and Rabbinic Judaism about when to begin counting the seven weeks.

120 Already in the Book of Genesis, Chapter 4, an incident is presented in which Cain and Abel bring the first fruits of the ground and the firstlings of their flock as an offering to God. An incident that follows, Cain kills his brother Abel out of jealousy. It can be assumed from this story that this was a custom that existed in the past in which offerings of the first fruits of the grain were brought to the idols, apparently in order to receive a blessing for a better harvest.

121 The instruction is that one should not eat the grain until the farmer has brought the offering intended for God, Leviticus 23:14.

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Since this requirement comes after the Bible introduces the subject of Passover, the debate between Karaite Judaism and Rabbinic Judaism concerns the question of which Sabbath to begin counting the seven weeks.

Karaite Judaism claims that the term Shabbat literally comes from the first Shabbat of Passover. In contrast, Rabbinic Judaism claims that one begins counting on the eve of Passover, since all holidays are called Shabbat. Thus, for example, if Passover begins on the second day of the week, Rabbinic Judaism will count forty-nine days from that second day and on the fiftieth day they will declare the holiday of Shavuot. According to the Karaite Judaism view, they will begin counting five days after Rabbinic Judaism began, and after forty-nine days they will declare the holiday of Shavuot. Thus,

Compared to the Rabbinic Judaism's counting, Karaite Judaism will celebrate Shavuot on the fifty-fifth day of the Rabbinic Judaism's counting. However, the clear reason should be seen in the context between the Torah's requirement and reality.

The purpose of the holiday is to bring the first fruits of the field as an offering to God, and therefore one must wait until the grain and/or fruits that characterize the season are ripe so that they can be presented as an offering.

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If we return for a moment to the story of Cain and Abel, the claim that God did not address Cain's offering is that his offering was not representative enough. That is, that his offering did not apparently show any effort to honor the best of the produce, but rather that the offering was put together haphazardly.

In other words, it should be understood from the story of Cain and Abel that the offering should be honorable and respectful of both the giver and the receiver. Thus, one should always wait until the grain and/or produce is suitable for offering. Hence, the approach that postpones the Day of Weeks as much as possible to the eve of Passover should be seen as one that may better fit the grain ripening schedule.

The text in chapter 23 of the book of Leviticus actually presents two different variables. The first variable refers to a concept called the omer wave [122]). The term omer in Hebrew means a group of grains and the term wave means that the group of grains should be waved over the altar.

The second variable that chapter 23 presents is "the bread wave" [123]). Although in the parallel system that the Bible uses, it can be understood that the omer is equivalent to bread, however, considering the context of the chapter, there is a certain difference between the two.

122 Leviticus Chapter 23 Verse 11
123 Leviticus Chapter 23 Verse 17

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While the omer is waved and there is no mention of it being fresh and/or cooked, the bread is required to be baked with semolina. Also, the bread is presented as an offering to God while the omer is only placed over the altar. Which perhaps indicates some difference between the two.

In fact, the idea of these things came to examine how to see the worship required for this event of Shavuot. From the instructions of the Bible, Shavuot is actually a feast of thanksgiving in which believers are to offer sacrifices and sacrifice what is called a "sacrifice of peace offerings." "Sacrifice of peace offerings" refers to a sacrifice of thanksgiving offered as a gift that is divided into three parts that are dedicated to different purposes. The breast and right leg are offered as a gift for the priests to consume, the entrails are burned on the altar as a gift to God, while everything that is left is returned to the owner for consumption [124]).

It should be noted that the term "waving" appears in the Bible twenty-six times. Most of the times it appears in the context of any kind of worship [125]).

The importance of waving the sacrifice in the case of the sacrifice of peace-offerings is expressed in the movement in which the sacrifice is supposedly directed upwards, towards God who will accept the sacrifice "willingly".

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124 Book of Numbers, Chapter 6, Verse 20

125 The term appears twice more in the book of Isaiah, and here the context is on the subject of war, not worship.

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Here we can see the connection between the act of waving and the case of Cain and Abel. When the acceptance of the offering by God constitutes a very important act in this context. In any case, in light of the above, the holiday of Shavuot is celebrated by offering an offering of the fruit of the earth and sacrificing a sacrifice of peace-offerings.

In fact, there is no connection between the instructions of Rabbinic Judaism and the instructions of the Bible regarding how the Shavuot ritual should be performed. We see once again the intervention of Rabbinic Judaism while changing the instructions of the Bible itself.

Therefore, the connection between the consumption of dairy products on Shavuot and the biblical instructions is very surprising. As mentioned, the Bible requires an offering of the fruit of the land as well as the offering of a whole grain offering. There is indeed a problem in the absence of the Temple to bring first fruits and offer sacrifices.

However, as usual, Rabbinic Judaism, just as it linked without any reason the work of the Tabernacle to the prohibition of work on the Sabbath, could have linked what is written in verse 22 of chapter 23 of the Book of Leviticus, a chapter that speaks of the worship of Shavuot.

As mentioned, verse 22 reminds the Israelites not to reap the edge of the field and not to glean after the harvest. The grain and/or produce remaining in the edge of the field and the grain that fell from the hands of the harvesters constitute a contribution to the poor.

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Thus, Rabbinic Judaism could have determined that instead of bringing first fruits and a whole grain offering to the Temple, which unfortunately no longer exists, their value should be given to the poor themselves. In this way, they would contribute to a mechanism of "redistribution" that may help those weaker layers of society.

As is known, the Israelites were asked in the Bible to make a pilgrimage only to the Temple, three times a year. On Sukkot, Passover and Shavuot. The purpose of this pilgrimage is to eat the second tithe — (Deuteronomy Chapter 12 shows the prohibition of eating the second tithe outside of Jerusalem), and to eat the Passover sacrifice and of course to offer sacrifices in accordance with the sacrificial system of the Torah of Moses.

To this day, the custom of making a pilgrimage to Jerusalem on Sukkot, Passover and Shavuot still exists. When this area is also taken over by Rabbinic Judaism and manages the “prayers” that take place in the Western Wall plaza.

The most disturbing thing about the takeover of Rabbinic Judaism is the imposition of the "days of mourning" that were imposed on believers during the "counting of the Omer". Between the beginning of the "counting of the Omer" and the thirty-third day of this counting, believers are required to act in a "format" of mourning.

That is, believers are prohibited from shaving their beards, celebrating, and even holding festive events such as marriages. Likewise, during events that

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are obligatory according to the perception of Rabbinic Judaism, such as bar mitzvahs and circumcisions, one should not act with great ostentatiousness and solemnity, and one should not play festive music, etc.

This entire "format of mourning" is imposed mainly on non-practitioners, who are required, according to Rabbinic Judaism's control over Jewish life, to marry through the Rabbinate. However, during this period, the Rabbinate does not conduct its own marriage ritual. Therefore, both the bride and groom and the owners of the wedding halls are forced to wait until the "release" of the "mourning mode" as stated on the thirty-third day of the Christian era.

The perception of the leaders of Rabbinic Judaism, during this period, of the "Omer Counting" is to mourn the death of the disciples of "Rabbi Akiva". One of the most highly regarded leaders among Rabbinic Judaism.

If we look at this claim factually, it seems that this claim is made only in the Talmud and in the story of the Talmudic legend "Bereshit Rabbah" [126]). According to the text, twenty-four thousand of Akiva's students died of disease as a result of "not showing respect to one another" and their participation in the Bar Kochba rebellion.

This myth must be greatly doubted, since there is no independent source that speaks of this. Furthermore, the Talmud was written as is "commonly" assumed between the end of the third century and the end of the fifth

126 Babylonian Talmud, Tractate Yevamot, leaf 62, page 2 https://www.sefaria.org.il/Yevamot.62b?lang=en

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century CE. When the period of Akiva and the Bar Kochba rebellion was in the middle of the second century CE.

Furthermore, the Mishnah, which was written and signed before this, does not mention anything regarding the deaths of those students. Thus, this entire story does not actually have many objective sources to confirm or refute it.

Beyond that, it is about the death of twenty-four thousand people and for them they mourn for thirty-two whole days. On the other hand, for The documented murder of more than six million infants, children, women, men and the elderly in the Holocaust, the mourning lasted less than twenty-four hours, with many of those who demand that weddings be postponed for thirty-two days not even honoring that Holocaust Remembrance Day.

In addition to all this, the same leaders of Rabbinic Judaism have set a day of joy and celebration on the thirty-third day of the "Omer Counting." On this day, they make a pilgrimage to the tomb of Bar Yochai where they celebrate with great rejoicing.

On this day, the thirty-third of their counting, they light a fire and reenact the Bar Kochba Revolt. This is out of a desire to supposedly establish that the Bar Kochba Revolt, led by Akiva and his companions, was a founding and defining event in Jewish life, which is very far from the truth.

The truth is that following the Bar Kochba Revolt, Hadrian, who was very angry about it, brought his legions from Europe and Britain and led them

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to the Land of Israel. There, the Roman soldiers destroyed about half of the Jewish people living in the Land of Israel. He completely destroyed Jerusalem and even changed the name of the place to Palestine. A name that haunts the world to this day, following its perpetuation in Western culture, which completely distorts world history.

In fact, the Bar Kochba Revolt "simply ended" the Jewish settlement in the Land of Israel, causing the Jews to be dispersed into exile, where they experienced pogroms, persecutions, and decrees for more than eighteen hundred years.

However, for Rabbinic Judaism, the Bar Kochba Revolt is considered a very "successful" step. This is because, following this revolt, the Jews were dispersed from the Land of Israel, and Rabbinic Judaism was able to establish its absolute control over the Jews. Which led the Jews to their exiled lives, and to the growth of Zionism under the absolute control of the leaders of Rabbinic Judaism.

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18. Holidays - Chanukah and Purim

The two holidays, Chanukah and Purim, are not mentioned in the Torah itself. However, Purim is mentioned in the Book of Esther, a late writing found in the "Written" series of the Hebrew Bible. On the other hand, Chanukah, although mentioned in the books of Maccabees, these books were not included in the Hebrew Bible codex, is therefore not included at all in the Hebrew Bible. As a result of its non-inclusion in the Hebrew Bible codex, the Karaites, for example, do not celebrate the holiday of Chanukah. Despite the Karaites' lack of acceptance of the Oral Torah, they nevertheless accept the division of the Hebrew Bible, as determined, at least according to Rabbinic Judaism, by members of the Great Knesset.

Remember, members of the Great Knesset, that we have no clear knowledge that there ever was such a gathering of people known as the Great Knesset. All information about it appears only in rabbinic literature. Thus, accepting the division of the Hebrew Bible codex may lead to the acceptance of the writings of Rabbinic Judaism, which also include the Mishnah and the Talmud, the so-called "Oral Torah," which the Karaites claim is not Torah at all.

As is known, all the "legitimacy and authority" that the rabbis have in general, derives solely from the writings of Rabbinic Judaism. In fact, the connection they present in Pirkei Avot, a connection that suggests the

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"continuity" of teaching starting with Moses, through Joshua, through the elders and from there to the prophets.

Up to this point, there is indeed a mention in the Torah of Moses, Joshua and the elders of Israel, but from here the chain mentioned in the Torah stops, and at this point the rabbis themselves are introduced as stakeholders.

The elders supposedly transmitted the Torah to the members of the Great Knesset, a body that is doubtful if it even existed, at least for which there is no proof coming from another non-rabbinical source, and immediately after the Great Knesset begins a chain of rabbis who supposedly received the ordination to the rabbinate from one another [127]).

Of course, this artificial "connection" "justifies" for them the control over the Jews in everything related to the interpretation and understanding and determination of behavioral laws for all of Israel.

Once we prove that there was no connection between the prophets and the members of the Great Knesset, or rather, because of the lack of objective evidence, we will not accept the view that Rabbinic Judaism proposes that Ezra the scribe was a member of the Great Knesset, which is not proven from non-rabbinic sources.

127 The claim that Ezra is from a large Knesset serves the rabbis and "proves" the legitimacy of all generations of rabbis who received ordination from previous generations of rabbis. However, Rabbinic Judaism forces the believer to accept their opinion by proposing an action that could never take place. The rabbinic view is that the members of the large Knesset organized the Bible and determined which of the books would be included for this purpose and which of the books would not.

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After all, this entire connection that exists between Rabbinic Judaism and the Torah of Moses does not exist and cannot exist.

Hence, the view of Karaite Judaism that accepts Purim, even though its inclusion in the Hebrew Bible codex must be questioned, while they do not accept Hanukkah, since the same rabbinic institution to which the "imaginary" description can be attributed did not include the Book of Maccabees in the Hebrew Bible codex for its own reasons.

Despite the above, it can be assumed that reality is sometimes different from any hypothesis. In reality, books are read and become or do not become popular, and the degree of accessibility of books determines their ability to reach a wider audience.

It is possible that the books included in the Bible are precisely the well-known books that were read and were more accessible, known and beloved by the reading public. In contrast, the books that were not included will be those books that were not sufficiently accessible or unknown to the general public.

Hence, it is possible that the inclusion of the books in the canon stems solely from the power of the books' circulation and not because of the deliberate hand of a conference or a panel of judges or any sort of organizing committee.

Hanukkah is an interesting holiday and is referred to in American culture as the "Feast of Lights," especially by those Jews who do not practice the

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teachings of Rabbinic Judaism. This term emphasizes one element of the holiday of Hanukkah, an element that is presented to the public by Rabbinic Judaism itself.

Hanukkah as a holiday is mentioned in the Mishnah twenty-two times, especially in the context of the teachings of Rabbinic Judaism regarding the behavior of the public of believers during the Hanukkah period. For example, the prohibition of fasting during the Hanukkah period [128]). The term is mentioned in the Talmud another three hundred and six times, which, as is known, seeks to explain the Mishnah.

In fact, the entire process of lighting candles for the eight days of the holiday of Hanukkah with a debate about how to light them, whether increasing or decreasing. Is it whether one candle is lit on the first day and each day an additional candle is added, and/or whether eight candles are lit on the first day and each day a candle is reduced [129]).

In any case, the custom of lighting Hanukkah candles is a teaching from Rabbinic Judaism and its purpose is to emphasize the "miracle of the oil jar" more than the victory of the Hasmoneans and the liberation of the Jews from the yoke of the Greek kingdom.

Here too, the transformation of the nature of the holiday from a victory in the Jewish War of Independence to a negligible event originating in myth

128 Mishnah Ta'anit 2:10 https://www.sefaria.org.il/Mishnah_Ta'anit.2.10?vhe=hebrew|Torat_Emet_357&lang=he

129 Dispute between the House of Hillel and the House of Shammai, Babylonian Talmud, Tractate Shabbat, leaf 21, page 2

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serves to diminish the real achievement of the Hasmonean War over the Greeks, and to emphasize the control of Rabbinic Judaism over the spiritual narrative of the Jews.

The holiday of Hanukkah is supposed to be the most important holiday for Christians, just as it becomes important for emphasizing the control of Rabbinic Judaism. Before the period of the Hasmonean kingdom, no source mentioned the subject of the "Messiah". With the beginning of Roman rule, the spiritual fathers of Rabbinic Judaism, the Pharisees, began to spread the subject of the "Messiah" who would redeem the people from Roman slavery.

Hence, if the Hasmonean revolt had failed, Judah would have become, like the other surrounding nations, Hellenistic. Hence, the whole concept of the "Messiah" would not have occurred. In this view, if Judah had become Hellenistic, there would not have emerged a man as Christianity believes a "Messiah" who came to redeem the world.

The emphasis of the Hanukkah holiday must be on victory in the war for Judah's independence from the Greeks. The element of the renewal of work in the Temple is a sign of Judah's independence. This is because under Greek rule, the Jews were forced to make a sacrifice for the benefit of the conqueror.

Therefore, liberation from the Greek yoke actually leads to the establishment of an independent kingdom headed by the Hasmoneans.

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However, with the organization of the Pharisees, the spiritual fathers of Rabbinic Judaism, this kingdom was perceived as illegitimate.

This is because such a kingdom, headed by a priestly family, does not meet what the Pharisee leaders perceived as fitting the description of the "Messiah." The references presented by those Pharisees, who invented the concept of "Messiah King" who would come to redeem the people, did not, as stated, fit the concept of a kingdom led by a king who "belongs" to the correct family.

Therefore, when the Pharisees, the spiritual fathers of Rabbinic Judaism, succeeded in controlling the narrative after the destruction of the Second Temple, they had a problem promoting the idea that the War of Independence waged by the Hasmoneans led to the establishment of an independent Jewish kingdom.

This concept of the possibility of an independent kingdom not led by a king from the "right" family could lead to the bursting of the "messiah bubble" nurtured by the Pharisees. Especially since that same concept of a "messiah" who would redeem the people ultimately led to the Great Revolt, the destruction of the Second Temple in 70 CE, and finally the final destruction of the Jewish settlement in the Land of Israel by Hadrian, a destruction that led to more than eighteen hundred years of exile until 1948, when Israel's independence was renewed by Zionism.

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As mentioned, the Bar Kochba revolt was supported by the highest rabbinical "authority" of the period. Rabbi Akiva claimed that Bar Kochba was the "Messiah" who would free the Jews from the yoke of the Romans. This is something that history presents as completely untrue, which led to the killing of more than half of the Jews living in the Land of Israel.

However, here too, circumstantially, Rabbinic Judaism managed to emerge victorious. This is because in the absence of a spiritual center in the Land of Israel, the spiritual center moves to Babylon, where Rabbinic Judaism develops and strengthens its grip on the "throats" of the Jews.

Following the Bar Kochba revolt, Rabbinic Judaism completely takes over all of Jewish life and becomes the sole ruler in everything related to Jews until the rise of the Zionist movement and secular movements that reject this control and constitute an alternative to the rabbinical rule over the Jewish community.

In light of the above, it can be assumed that the spread of faith in Christ and the resurrection of the dead helped the rebels decide to revolt. This is in light of the fact that some of the rebels saw themselves as messengers who had come to redeem the people from Roman oppression. A significant part of the revolt movements at that time were influenced by the messianic mindset that was common at that time.

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From the Book of Maccabees 1, the sequence of the Greek revolt emerges. When the Jews, led by Judah Maccabee, son of Mattathias the priest from the house of Jehoiarib, a family of priests who lived in the settlement of Modi'in [130]).

Judah Maccabee succeeds in expelling the Greeks and goes to Jerusalem, where he cleanses the Temple and they celebrate Sukkot, which was delayed because of the war, for eight days of the Sukkot festival, in accordance with the instructions of the Torah established by Moses and transmitted to the priests. Judah commands the people to remember this victory and demands that they celebrate it every year on the date of the resumption of temple worship [131]).

As a result of the resumption of temple worship, the surrounding nations harass the Jews living among them and Judah Maccabee sets out on a journey of revenge. He fights the Ammonites, the Edomites and conquers Gilead. He also goes to the aid of the inhabitants of Galilee who have suffered at the hands of their Hellenistic neighbors [132]).

The war does not end and Antiochus again comes to Jerusalem and tries to retake it. The war continues with ups and downs when Judah's army The Maccabees sometimes win and sometimes lose. The wars end when

130 Book of Maccabees I (Kahana Translation)
https://www.sefaria.org.il/The_Book_of_Maccabees_I_(Kahana_Translation)?tab=contents
131 Ibit Chapter 4
132 Ibit Chapter 5

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Rome takes over the region. On the other hand, the Greeks themselves are at odds and each tries to rule over parts of the kingdom [133]).

Meanwhile, Judah Maccabee dies, and after him his brothers continue to govern the Jewish state, followed by their sons, until the rise of Herod, who was the son of an Edomite convert. After Herod, Rome takes over the kingdom of Judah and turns it into a Roman colony.

From the above, a somewhat different story emerges from what Rabbinic Judaism is trying to present. While the entire story about the cleansing of the Temple exists, the story about the oil jar that was found is a myth invented by Rabbinic Judaism in order to divert attention from the victory of the Maccabees to a trivial ritual that advances the Rabbinic narrative.

The origin of the holiday of Purim is found in the Book of Esther in the written part of the Hebrew Bible Codex. The story that unfolds from the Book of Esther presents an act of salvation in which the Jews were saved as a result of the influence that a woman named Esther had on the Persian king.

Thus, Esther manages to change the fate of the Jews. Although, Esther is unable to cancel the decree of extermination that the king, through the influence of his minister, imposed on the Jew. However, the king agreed to convey a new message in which he gave permission for the Jews to

133 Ibit Chapter 7, 8, 9, 10

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defend themselves. Thus, in effect, the Jews were able to defend themselves and harm those who wanted to harm them.

Here too, Rabbinic Judaism changes the story and emphasizes elements that would not prevent the leaders of Rabbinic Judaism from continuing to rule. Because if the leaders of Rabbinic Judaism had emphasized the significant element of the story, the Jews in the Diaspora would have learned the lesson and would have defended themselves against their attackers.

In the story of the Book of Esther, in chapter nine, from the very first verse it is written that the Jews went from being ruled to being rulers [134]). That is, the Jews changed their character from a passive state in which they were subject to harm, to an active state in which they became harmer.

Thus, the second verse of the same chapter explicitly states that the Jews gathered in all the lands of their dispersion and harmed those who wanted to harm them. Therefore, the inevitable conclusion of the story is that the haters began to fear the Jews.

Emphasizing the possibility of being able to defend oneself could have led Jews to self-submission much more quickly than it actually did. Only after they were freed from the yoke of Rabbinic Judaism, and secularization

134 https://www.sefaria.org.il/Esther.9.1?lang=he&with=all&lang2=he

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began among the Jews, did the Jews begin to organize themselves to defend their homes, lives, and rights.

Admittedly, in retrospect it is very easy to show the mistakes made with the actions of Rabbinic Judaism. However, the most difficult problem in this area is the perception that Rabbinic Judaism spread as if it were saving the Jews. While in reality, the conduct of the Jewish community under the leadership of Rabbinic Judaism led the Jews to "no way out" in all areas.

Especially when the mental stagnation that strengthened precisely after the development of the Reform movement in 1810. As stated, the Reform movement sought to update the outdated procedures of the instructions of Rabbinic Judaism. However, instead of correcting what needed correction, Rabbinic Judaism decided to hold its community of believers more rigidly.

The result of this "Hardism" mainly led to the breaking of the yoke of many among the believers, who began to become more and more secular and distanced themselves greatly from any influence of the rabbis, which mainly led to cultural, social and general stagnation.

Only in the State of Israel, following political crises, did Rabbinic Judaism return to control the lives of the Jews. This without promoting the national issue, which is mainly important to those political customs that allied themselves with the leaders of Rabbinic Judaism for the sake of control.

Thus, secular political leaders prioritized their personal and party interests and yielded to the demands of Rabbinic Judaism, which inevitably leads to

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political crises, especially among the secular public, which accordingly reacts with extremism itself.

Here is the place to introduce Yaakov Glick, who argued that, depending on the way a person performs, he will move from extremism to extremism in order to position himself in a place that suits him well [135]).

In fact, according to Glick, in the disintegration of political regimes in the world, we will have a sharp transition to extremism that is essentially the opposite of the type of regime that characterized the country. Thus, in moderation and slowly, the extremist regime against me balances and begins to soften until it acquires less extreme characteristics and accepts the rational organizational framework that characterizes any political regime.

In other words, if the common citizen were so "good," he would not be interested in any change. Political change, Machiavelli argues, can only come from the awareness that the current situation is bad, and even if the change results in something worse, it will not matter because the current situation is very bad anyway. Thus, even a change that results in something worse would be better than the current situation [136]) .

If we return to Purim, we find that the emphasis that Rabbinic Judaism placed on two other variables than all the morals that could be learned from this story. The first variable is what Rabbinic Judaism calls "becoming another person" - that is, being a different person. Hence the idea of

135 In Menachem Rosner, Yaakov Glick, and Hanna Goldberg – Value Approaches and Directions for Change in the Kibbutz. 1989, Institute for Research on the Kibbutz and the Kibbutz Idea Hebrew

136 Niccolo Machiavelli, 1988, Prince Zamora-Bitan Tel Aviv. Hebrew

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costumes that children dress up in on Purim.

The second variable is the religious ceremony of reading the Book of Esther in the synagogue, when the name of an adversary who sought to destroy the Jews is heard, the worshippers make various noises, in order to drown out the sound of the adversary's name.

These two variables are mentioned because they do not appear in the text of the Book of Esther. These are instructions that Rabbinic Judaism introduced in order to reflect the perception and domineering nature of Rabbinic Judaism.

This Rabbinic Judaism was able to implement through the teaching method in the study halls was the memorization of the instructions of the rabbis. Every yeshiva student can offer explanations from the Mishnah and Talmud, but hardly anyone knows where the source of the things is from the Bible.

Meanwhile, Rabbinic Judaism insists that people view the commentary as if it were "the Torah itself." Thus, the entire "magnificent" method of interpretation of Rabbinic Judaism is completely unnecessary. If a person can understand the essence of the mitzvah, then its performance is up to him alone.

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19. Lifestyles

Rabbinic Judaism first and foremost seeks to control the lives of believers. It is time to break free from this "strangulation" grip and present the source, the biblical instructions themselves, and not the alternatives that Rabbinic Judaism dictates.

In fact, one of the most prominent problems of Rabbinic Judaism is that behind every activity dictated by Rabbinic Judaism, there is the motif of "showing off." Just as Jesus' disciples remarked in the sixth chapter of the Book of Matthew.

In chapter six, there is an argument in verse 5, the Pharisees are shown trying to show their piety by praying in public places so that others will see them and appreciate their piety [137]).

Therefore, we see them, for example, praying in public places, wearing a tallit and tefillin and/or performing all kinds of rituals that have no mention in the Bible itself. It is really hard to ignore their "piety", when they go to synagogue for example and mumble prayers and/or when they display their knowledge by quoting prayers by heart.

19.1 Birth

The Bible, in chapter 12 of the Book of Leviticus, presents a difference in what are called the days of purification. If the child is male, the woman

137 Chapter 6 of the Gospel of Matthew presents various events in which the Pharisees, who are called hypocrites in the New Testament, engage in all sorts of activities aimed at displaying their piety and uniqueness as believers. From the New Testament, a new translation https://www.kirjasilta.net/hadash/ Hebrew

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giving birth must abstain from contact with her husband and the male environment for forty days [138]).

However, if the child is female, the mother giving birth must abstain from contact with her husband and the male environment for eighty days after giving birth. This is twice the time required for abstinence when giving birth to a male child.

It should be noted that the traditional commentators of Rabbinic Judaism, such as Rashi Ibn Ezra and the Ramban, do not provide any explanation for this reason for the double time required for the birth of a female child compared to the birth of a male child. However, there is an explanation that is perceived a bit out of the ordinary, and attempts to present the difference as the time required to examine whether the newborn is "tomtum" and/or "androgynous" [139]).

This explanation is unique to the biblical commentator Chaim ben Atar and is a commentary on the five books of the Torah, and combines commentary with sermons and kabbalah in his book "Or Chaim". According to Ben Atar, this explanation comes from the book "Torah "Kohanim" also known as "Safra". This is a commentary on the book of Leviticus

138 https://www.sefaria.org.il/Leviticus.12.4?ven=hebrew|Tanach_with_Ta%27amei_Hamikra&lang=he&with=all&lang2=he

139 "Tomtum" – this is what the Mishnah and Talmud call a person whose genitals are hidden and whose gender cannot be identified by their genitals. "Androgynous" – this is what the Mishnah and Talmud call a person who has genitals of both sexes. From Avraham Shteinberg, entries "Tomtum", "Androgynous", from the Medical Halachic Encyclopedia, on the Schlesinger Hebrew Institute website

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attributed to a student of "Yehuda Nasi", who is also one of the leaders of Rabbinic Judaism.

The explanation on behalf of Rabbinic Judaism is offered in order to give the reader the independence to decide regarding this teaching. Thus, even if we accept and/or do not accept this interpretation, there is no doubt that the teaching is to maintain a distance from physical contact between the husband and wife for forty days in the case of the birth of a male and for eighty days in the case of the birth of a female.

19.2 Circumcision

As early as chapter 17 of the Book of Genesis, God asks Abraham that all the males living in his house be circumcised, in which the foreskin is removed, as a sign of the covenant between God and Abraham and his household.

Later in the chapter, it is said that Abraham circumcised the foreskins of his entire household, including those bought with money, that is, servants who did not belong to Abraham's family, all of whom underwent circumcision, which according to Scripture Abraham himself performed [140]).

In the Book of Exodus, Chapter 4, there is a strange story, in which in verse 24, God supposedly meets Moses in a hotel and wants to kill him. In light of the interpretation implied by the rest of the chapter, because Moses did not circumcise his son. Just as is shown in the Book of Genesis,

140 Genesis Chapter 17 Verse 23

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Chapter 17, Verse 14, which claims that any uncircumcised person will be cut off from among his people [141]).

Moses' Midianite wife, Zipporah, immediately takes flint knives and circumcises the flesh of her son's foreskin, and as it is written in verse 25 of Chapter 4 in the Book of Exodus, she tells her son that he is a "bloody bridegroom" to her.

In addition, contrary to what is said in the Book of Genesis, Chapter 17, Verse 14, the Children of Israel, before entering the land of Canaan, Joshua prepares flint knives and according to the Book of Joshua, Chapter 5, verse 3, the Israelites undergo circumcision at a place called "Giv'at Arlot."

Officially, God instructs the Israelites in the Book of Leviticus, Chapter 12, verse 3, to perform circumcision on the eighth day of the newborn son. Thus, in effect, a custom called circumcision was established, when the male baby is eight days old and healthy to undergo the removal of the foreskin.

The cases suggested from the above may teach several important things. The most important thing is the identity of the person performing the circumcision. In light of the Bible, the person performing the circumcision does not have to be a professional and does not have to be male himself.

141 "And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken My covenant.' " Genesis Chapter 17 Verse 14.

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In the case of Abraham, at least in light of the Scriptures, he performs the removal himself without the help of others.

Another thing, there is no mention in any case of circumcision described in the Bible of holding any special ceremony, special prayer and/or even a special process in which the foreskin is removed.

From this we can learn that any man can perform the process of removing the foreskin. Likewise, there is no need for any special ceremony and/or blessings and/or even any celebration accompanying this process.

Therefore, what is important to the Bible is the performance of removing the foreskin and not everything that accompanies this process. This is further proof of the desire to "show off" that Rabbinic Judaism advocates. Hence, the performance can be performed by a doctor, a Rabbinic mohel - (A person who has been "certified" by Rabbinic Judaism to perform circumcision) and/or a Karaite mohel and/or any person skilled with a knife.

The main thing is not to hold the prayers of Rabbinic Judaism. If the participants wish to pray, then they will make wise use of the Book of Psalms and/or any other prayer from the Bible.

19.3 Redemption of the Firstborn

If the child born is the firstborn, according to the Bible's instructions, a ceremony for the redemption of the firstborn must be held. The issue of birthright is a very important element throughout the Bible. According to

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the laws of the Bible, as written in Deuteronomy, chapter 21, verse 17, the firstborn is the most important because he is the beginning of man's strength.

The term firstborn is mentioned in the Bible one hundred and one times. When in any context, the relationship to the firstborn, whether it is the firstborn of a person or the firstborn of an animal, special importance must be attributed to the law of birthright.

As written in Exodus, chapter 4, verse 22, God refers to the children of Israel as his firstborn son. Hence, the great importance that God indicates, at least in terms of humans, to the fact that the children of Israel are his firstborn sons, who deserve the special treatment that God grants them.

As already stated in chapter 4 of the Book of Exodus, God warns Pharaoh that if he does not release his firstborn, Israel, God will strike the firstborn of Egypt. Indeed, in chapter 12 of the Book of Exodus, God strikes all the firstborn of Egypt.

Immediately in verse 2 of chapter 13 of the Book of Exodus, God demands that the Israelites sanctify every firstborn to Him. Thus, instead of the firstborn of Egypt, God asks for the firstborn of Israel [142]).

Hence, the command to redeem the firstborn of man and the firstborn of beast [143]).

142 Book of Numbers Chapter 8 Verse 17

143 The Book of Exodus, Chapter 13, Verse 13, as well as another mention in the Book of Numbers, Chapter 18, Verse 15.

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In Numbers 3:1, God exchanges all the firstborn of Israel for the sons of the tribe of Levi. Thus, after a census was taken among the Exoduses, God frees all the firstborn of the sons of Israel in exchange for the service of the sons of Levi in the tabernacle.

Thus, the command to redeem the firstborn is a command from the Bible and must be followed. Since the Bible does not present how the firstborn son is redeemed, there is nevertheless an understanding that the Levite is a substitute for the firstborn.

Hence, it will be possible to redeem the firstborn with money that is in the interest of the father of the newborn.

The father of the newborn can transfer the money to redeem the son, who, as stated, in the interest of the father can transfer the money to the poor, to a specific institution and/or to a priest or other Levite in need. Again, this is not a ceremony that requires prayers and/or anything else, but a simple transfer of a sum of money According to the father's will and ability.

It should be noted that in the Book of Exodus, Chapter 30, Verse 13, there is a monetary value per person, where the value is half a shekel per person. When this value is for a healthy male over twenty and over fifty, what is called a "combatant" [144]).

144 See also the Book of Exodus, Chapter 88, Verse 28.

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When asked what the original value of the half shekel was, the Bible states that the weight of the shekel was twenty gerahs [145]). When purchasing the plot of land in the Cave of the Patriarchs, Abraham pays Efron four hundred shekels of silver [146]). Also, in the description of Goliath's spear, his helmet weighed five thousand shekels of copper, the blade of his spear six hundred shekels of iron [147]). Therefore, according to the objects described, it can be assumed that this is a weight of 0.48 grams [148]).

For example, if we multiply this weight by the weight of Goliath's helmet, we find that it weighed 2,400 grams, which is 2.4 kilograms. According to this weight system, the half shekel would be five grams of pure silver, at the current price for 2025, 1.05 US dollars is 5.25 US dollars, which is about twenty new shekels.

19.4 Bar Mitzvah

In principle, the Bar Mitzvah ceremony is not mentioned in the Bible at all. It is a ceremony decided by Rabbinic Judaism, in order to determine whether a person can be counted among the men necessary for a position of prayer in public.

This ceremony, as a "rite of passage" from the state of a child to the state of a man, appears only in the writings of rabbinical instructions, for

145 Book of Exodus, Chapter 30, Verse 13
146 The Book of Genesis, Chapter 23, Verse 16.
147 Book of Samuel 1 Chapter 17 Verse 5 and Verse 7
148 Biblical Encyclopedia, Volume 4, Section: Measures and Weights, Page 863, Bialik Institute Publishing House, 1982, Hebrew

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example Shulchan Aruch, Yoreh De'ah 1:5. There, the ceremony in which a person becomes a Bar Mitzvah, meaning that the burden of the instructions of Rabbinic Judaism applies to him, is mentioned.

Why was this age of thirteen chosen as the age at which the boy undergoes that "rite of passage"? The only mention of this age is of Ishmael undergoing circumcision when he was thirteen years old [149]).

It must be understood that at this age, the boy begins to undergo biological processes of puberty, mainly sexually. The boy begins to grow pubic hair and hair under his arms, to grow hair on his lips, his voice begins to change, as does his appearance.

The question arises why perform this ceremony at the beginning of the boy's beginning of puberty, why not wait another year and at fourteen, making sure that all these signs will become more pronounced?

However, this is where the determination of Rabbinic Judaism comes in, which established this age as the determining age. Also, as stated in the Bible, there is no such "rite of passage" that turns the boy into an ordinary man. The Bible, on the other hand, established the age of twenty as the only age at which a person is considered a man who can participate in the war effort of the people [150]).

However, if a person wishes to hold a party for his son on reaching the age of sexual maturity, he can do so. Just as God presents it in

149 Genesis Chapter 17 Verse 25

150 In the Book of Numbers, chapter 1, verse 3, God commands to survey the people from the age of twenty and up.

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Deuteronomy 14:28, man can rejoice and enjoy the fruits of his labor. However, contrary to the view of Rabbinic Judaism, there is no need to turn this reason into a reason to perform rituals imposed on believers by Rabbinic Judaism.

19.5 Wedding

As early as Genesis 2:24, the relationship between a man and his wife is presented. The text clearly presents the biblical practice of a man leaving his family and clinging to his wife. Later, in Genesis 12:17, a concept that was apparently accepted at the time is presented.

The same incident is repeated again in Genesis 20. In both cases, Abraham, fearing for his life, presents Sarah his wife as his sister. In both cases, the ruler, in the first case Pharaoh and in the second case Abimelech, king of Gerar, takes Sarah to his palace.

In both cases, the idea is grasped that forbids taking a man's wife for a wife. That is, a woman who already belongs to another person is not available for further marriage while she is associated with her first spouse.

This is explicitly taught in Deuteronomy 24:6. Chapter 24 presents the correct way in which a second spouse can take a wife only after she has been released from her previous marriage. That is, the couple divorces and only then is it possible for each of them to connect with another partner.

From the above, it follows that the Bible paid attention to the relationships that exist between spouses. That is, the Bible recognizes the fact that

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there is some kind of commitment of the spouses to each other and that they are not allowed to share their lives with other spouses.

Despite the information offered in the Bible, nowhere in the Bible is there a description of any ceremony that is held to deepen the special bond between the spouses. For the Bible, the announcement that they are together is sufficient to move on to the additional variable in the Bible's instructions.

Already in the book of Genesis, chapter 9, verses 22 to 23, an example is presented that shows the sanctity of the body of the parents in the family. Later in the book of Leviticus, chapter 18, verses 6 to 16, as well as in the book of Deuteronomy, chapter 23, verse 1, and chapter 27, verse 20, as well as verses 22 to 23, there is a detailed prohibition on incest.

From this, it is understandable why the bond between the spouses must be sacred and others are forbidden to participate in that bond. The purpose of this connection is simply to determine who belongs to the circle of prohibition against incest and who does not.

In fact, the Bible calls in chapters 18 and 20 of Leviticus, as well as in chapter 24 of Deuteronomy, for morality in marital relationships as well. That is, the entire relationship between the couple must be based on the morality practiced between the participants. The Bible emphasizes the need to distinguish between the circles of kinship, in order to create a united family that is naturally connected to each other.

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In fact, the entire detailed ceremony that Rabbinic Judaism conducts, presents, and promotes has no peer and/or any parallel teaching in the Torah and/or the entire Hebrew Bible itself. In fact, in the Song of Songs, chapter 3, verse 11, the term "wedding" is introduced, when the poet sings about the special crown that King Solomon's mother gave him on his wedding day.

In contrast, the term "bridegroom" or "father-in-law" appears in the Bible fifty-two times, mainly in the context of Jethro, the father of Zipporah, Moses' wife. Thus, Jethro, Moses' father-in-law, appears in the Bible twenty times. Hence, the Bible recognizes the terms groom, wedding, and father-in-law as terms related to the union of a husband and wife.

The whole subject of the ceremony that Rabbinic Judaism conducts has no place in coincidence, although from what is said in the Song of Songs, it can be assumed that there was some kind of festive event in which the two spouses were united in marriage. Again, despite this, the Bible does not suggest any religious ceremony and/or special prayers and/or exchange of rings and everything that is implied by the ceremony that Rabbinic Judaism conducts.

Again, Rabbinic Judaism bases its rituals on the "Oral Torah" which has no authority from the Bible and constitutes solely the control of Rabbinic Judaism over the believers.

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Here the critics will come and present that in Deuteronomy chapter 24 verse 1, as well as in verse 3 of Isaiah chapter 50 verse 1 and in Jeremiah chapter 3 verse 8, the subject of a "bill of divorcement" is presented, which serves as a document that permits the existing marriage bond between spouses. Therefore, if there is a certificate that permits the marriage, it must be assumed that there is also a certificate that attests to the marriage itself.

The truth of the term "bill of divorcement" constitutes proof that presents exactly the opposite of what the critics are trying to present. The purpose of that separation certificate is to prove that the spouses, who were known to be together, have separated. Therefore, these spouses will be permitted to connect with other spouses.

The proof that they are together is known among their neighbors and everyone around them, therefore there is no need for any certificate to prove that they are together. The public sees them living in the same building, participating in events together and presenting each other as spouses. This is the situation in which the public knows the spouses. Therefore, in order to allow those couples to connect with others, they will need written proof that they have separated.

Therefore, that certificate is important to prove that they are not together, contrary to the situation that the public knows up until the point of their separation.

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19.6 Up to one hundred and twenty years

In Genesis 6:3, God says that He will no longer allow man to live as many years as the people who preceded this declaration lived. Therefore, He has set a maximum limit of one hundred and twenty years of life for man.

Of course, most people in the world do not reach this age, and even after the flood, there is no person in the Bible who exceeds this final age limit. Since always, people in the world live for a certain period of time, but in the end they all die and cease to exist physically in the world.

As mentioned, people eventually die, but some of them leave behind family members who are sad and mourn their loss. The Bible presents the subject of mourning in a graphic way but does not detail the actions necessary to express this grief.

First, to know what to do with the dead person, Abraham, in Genesis 23, searches for a burial plot to bury his wife Sarah, who died at the age of one hundred and twenty. He eventually purchases a burial plot from Ephron the Hittite.

However, during the negotiations to purchase the burial plot, the Hittite dignitaries tell him that he can choose any grave he wants from what they call "the choice of our graves" [151]). However, Abraham insists on purchasing a burial plot for Sarah and probably for himself as well.

151 Genesis, Chapter 23, Verse 6

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In the various verses of that chapter, Chapter 23 of the Book of Genesis, it is about the purchase of the cave which is at the edge of the field belonging to Ephron. Ultimately, that cave becomes a burial plot where Sarah, Abraham, Isaac, Rebecca, Jacob and Leah are buried.

In the Book of Exodus, chapter 14, verse 11, the Children of Israel, when they complain about their departure from Egypt, claim to Moses that they would rather be buried in Egypt than die without a grave in the desert. However, the Bible also mentions people, such as Miriam, Moses' sister, who were buried in the desert [152]).

The term "grave" is used one hundred and sixty-eight times. This teaches you that the ancient custom that the Bible presents for both the Children of Israel, for Egypt, and for other peoples, such as the Children of Heth, is to bury the dead and no other custom.

In the book of Genesis, chapter 27, verse 41, Esau plans that after the days of mourning for the death of his father Isaac are over, he will take revenge on his brother Jacob for the atrocities that Jacob committed against him. Later, when the sons inform Jacob that his beloved son Joseph has been killed by a wild animal, he tears his clothes and puts sackcloth on his waist, and mourns for his son for many days [153]).

It is interesting to note that among the mourning customs in both Japan and South Korea, as well as in China, some mourners wear sackcloth on

152 Book of Numbers Chapter 20 Verse 1
153 Genesis Chapter 37 Verse 34

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their heads and waists. Despite the great geographical distance between the places, it can nevertheless be assumed that this custom of tying sackcloth to the person being mourned may have roots rooted in the shared past of mankind [154]).

When Jacob dies and is brought back from Egypt in a long procession to be buried in the Cave of Patriarchs, first in Egypt itself, Joseph instructs the physicians in Egypt to embalm his father [155]).

It is further narrated that after the forty days called the "days of embalming" had ended, the dead Jacob was mourned in Egypt for seventy days [156]).

What are these "days of embalming"? From the Egyptian "Book of Gates", we learn that this time is very necessary so that the soul of the deceased, which is divided among the Egyptians according to the racial origin of the

154 Japanese television aired an entire program about a tribe called Hata who came from Korea and settled in Japan in the third century. The program presents various pieces of evidence that point to a possible connection between the ten lost tribes of Israel and the Hata tribe. This is despite the fact that from the genetic makeup of the Japanese, there is no evidence of such a connection. But Japanese culture, at least in light of this program and other programs on the same subject, presents a circumstantial connection and physical evidence of a Israelite presence in Japan. Israeli researcher Avigdor Shachan has published research on this subject in two books: Dr. Avigdor Shachan, Towards the Sambatyon: A Journey in the Footsteps of the Ten Tribes, Kibbutz Hameuchad, 2003 (also published in English and Japanese). Dr. Avigdor Shachan, The Sambatyon River - and the Ten Tribes Beyond the Mountains of Darkness, Israel, 2017 (also published in Japanese). Television programs are Hiroshi Hayashi (July 11, 2019). The lost ten tribes of Israel + Japan (in English and Japanese). Hamamatsu-city, Japan: YouTube. Event occurs at 0-3:29 / 55:16. "The Roots of Japan Were Ancient Israel!?" (in Japanese). Japan: iSkySoft. August 21, 2011. In addition, in Japan, there is a whole movement of Japanese who believe in this theory, research and collaborate with Israeli sources. and Jews on this issue. In addition, there is an approach called Christian Zionism of a group that identifies with Israel and the Jewish people. It is worth noting the efforts of the Israeli Ambassador to Japan, Mr. Eli Cohen, who himself researched the phenomenon. In addition, the efforts of Rabbi Eliyahu Avichail of the Amishav Association, who traveled to Japan and tried to trace the traces of the Israeli tribes in Japan, should be presented.

155 Genesis Chapter 50 Verse 2

156 Genesis Chapter 50 Verse 3

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person, must pass through in order to be purified and pass through the right gate to the promised eternal life [157]).

When the caravan accompanying the dead Jacob reached the gates of Canaan, across the Jordan River at the place known as "Goren Hatad," they continued to mourn him for another seven days [158]). When Moses died, the Israelites mourned for him for thirty days [159]).

From all of the above, it emerges that the number of days of mourning in the Bible is not fixed and is subject to the considerations of the mourners themselves. There is no way to compare the greatness of Jacob with the greatness of Moses.

Moses As stated in the Book of Numbers, Chapter 12, verses 6 to 8, God, who is angry with Aaron and Miriam who speak harshly to Moses, tells them that Moses is faithful over all his house and that he speaks to him "face to face," not in pictures or dreams as God speaks to the other prophets, including Jacob who communicated with God only in his dreams.

Burial customs and the special state called "aninot" in which mourners remain until the burial of their deceased relative are all suggested by Rabbinic Judaism [160]). Apart from the issue of burying the dead and not

157 The Book of Gates by E. A. Wallis Budge https://www.sacred-texts.com/egy/gate/

158 Genesis Chapter 50 Verse 10

159 Deuteronomy Chapter 34 Verse 8

160 Regarding the situation of "Aninut", in Deuteronomy, chapter 28, verse 14, there is a situation in which Aaron says that he did not eat from the tithe "Oni", when the erroneous interpretation of Rabbinic Judaism presents it as being in a state before the burial of his sons who were killed when they offered strange fire. However, in Genesis, chapter 33, verse 18, Rachel calls Benjamin the son of Oni, for ending her life and taking away her strength - similarly in Genesis, chapter 44, verse 3, Jacob tells Reuben that he is the firstborn of Oni, again a term derived from the word On - strength. Also in Deuteronomy, chapter 21, verse 17, God instructs to give the birthright to the son of the hated woman

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mourning the body of the deceased, even if he is a convicted criminal who died legally, their origins are in the Bible [161]).

Rabbinic Judaism apparently established this based on the seven days of mourning mentioned in Genesis 50:10. Seven days of mourning that begin after the deceased is buried. Until the end of the days of official mourning for the deceased, mourners are asked to sit down, with preference given to sitting on the floor.

This instruction on sitting down may be based on an interpretation of Genesis 37:35, which states that the members of Jacob's family stood up, hence they were first seated. This is probably where the term "to sit down seven days" comes from.

However, various circumstances that Rabbinic Judaism has established shorten the days of mourning and even cancel them at certain times. This suggests that this is an arbitrary determination that has no biblical authority.

In fact, it appears from the literature of biblical Judaism that each group of believers exhibits mourning customs that are unique to it. Each such group may have absorbed mourning customs from the environment in which it lived. Especially regarding clothing, behavior during days of mourning, etc [162]).

since he is the firstborn of the father's firstborn. Thus, it is very difficult to accept Rabbinic Judaism's interpretation of the special situation that those who supposedly mourn find themselves in before the burial of the dead.

161 Deuteronomy Chapter 21 Verses 22 to 23

162 See, for example, Chaim David Halevi, 1999, Summary of the Shulchan Aruch, p. 391 et seq.

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Although the scope here is too short to present all the mourning customs of the various groups, we will nevertheless mention, for example, that some of those who visit the mourners act according to what is written in the Book of Job, Chapter 2, Verse 13. In light of the text, Job's friends say nothing until Job speaks first.

One of the customs practiced by various groups of believers within Rabbinic Judaism is to offer refreshments to the mourners. The argument for offering refreshments is to require the mourners to recite a blessing over the refreshments, in the variety of blessings that Rabbinic Judaism has established.

The mourners and innocent believers believe that by means of the blessings during consolation of the mourners, they "help" the soul of the deceased ascend to heaven. Of course, apart from the desire to control the lives of the believers, these "blessings" cannot help any deceased.

Offering refreshments in honor of the dead is also characteristic of cultures that have no connection to Rabbinic Judaism. For example, among Buddhist believers in South Korea, Japan and China, as in the rest of their colonies, fresh fruits and flowers are placed on a platform next to the image of the deceased, with the intention that the deceased will consume these refreshments.

Even if in the case of Rabbinic Judaism, the offering of refreshments is for the living participants, it must be assumed, at least in light of the identical

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behavior, that this custom has roots that do not originate in the Torah of Moses, but rather from some kind of pagan source.

During all days of mourning, mourners are asked to hold prayers in the place where the mourners are. The intention of the prayers is to "allow" the mourners to recite the "Kaddish" directed to the mourners "in the proper place" of the prayer. We have already seen in Chapter 14 above how the prayers prescribed by Rabbinic Judaism have no substance in them from the biblical perspective. In order to recite the "Kaddish" relevant to the mourners, or any other type of "Kaddish", according to the instructions of Rabbinic Judaism, the presence of ten men aged thirteen and over is necessary. This collection, called the "Minyan", has the "authority" of Rabbinic Judaism to answer Amen after the reciter and/or reciters of the relevant "Kaddish". Without that forum of ten men, "their prayer does not count" and therefore, according to Rabbinic Judaism, there is no and/or it is forbidden to answer after the reciter.

Therefore, when mourners wish to recite "Kaddish" over their deceased, they will be obligated by Rabbinic Judaism to be in a choir of ten men. Which may seem like the right thing to do in terms of social cohesion and the support of the environment for the mourners.

However, on the other hand, we should not forget the idea of the need for control over all aspects of the lives of the believers that Rabbinic Judaism demands of them.

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Despite the biblical prohibition against mingling with the uncleanness of the dead, Rabbinic Judaism, as stated, encourages the worship of the dead. Especially when it encourages pilgrimages to the graves of "righteous" people with all that this implies [163]).

This is despite the fact that the "Shulchan Aruch", a book that is an important source of Rabbinic Jewish law, explicitly states that it is "not good" to bring food to a cemetery and to recite blessings over the food in the cemetery itself.

Which is perceived, at least in the eyes of the author of the "Shulchan Aruch", as "profanity", especially when this is done supposedly for the purpose of elevating the soul of the deceased, which is called the rabbinic idiom for "elevating" the soul of the deceased [164]).

This is despite the "protest" that Rabbinic Judaism "presents", since it is explicitly stated in the Shulchan Aruch, that the dead should not be visited except once a year on the day of remembrance for the deceased. Visiting every Rosh Chodesh, Tisha B'Av, on the eve of Rosh Hashanah and Yom Kippur is a custom that the Shulchan Aruch seeks to stop. Nevertheless, believers continue to visit the dead on occasions outside of the annual day of remembrance for the deceased.

163 David Sonnino The debate : between the Religion of Moses and the erroneous theology of Rabbinic Judaism : a theological debate that should have been held if Rabbinic Judaism were reexamined and compared to the Religion of Moses as proposed in the "Torah" Haifa University Library System Number 9920169629602791

164 , Chaim David Halevi, 1999, Summary of the Shulchan Aruch, p. 391 et seq.

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Visiting the grave of a deceased relative can be perceived as part of the family's mourning process for the loss of the deceased. Also, in this case, visiting the grave will only take place on special occasions.

It is assumed that the grieving family, together with other mourners related to the deceased, will visit the grave, for example, on the day of the burial. After the day of the burial, visiting the grave will occur on an occasion such as the day of remembrance for the deceased and/or any other occasion when the grieving family members feel the need to visit the deceased relative.

One of the special phenomena both during the period of mourning and during the pilgrimage to the grave of a deceased relative is the presentation of refreshments to the participants. As stated, the purpose of the refreshments is to make the participants bless the food they receive.

When the special blessing on the various types of food, according to Rabbinic Judaism, brings about the "ascension" of the soul of the deceased. As in every situation in which Rabbinic Judaism tries to control, here too Rabbinic Judaism displays its control in a special way.

The beginning of the memorial ceremony contains a prayer called "Haskhvat" (The Laying Down), a prayer that was composed by Rabbinic Judaism and meets the criteria of the messianic concept and the resurrection of the dead, a concept that has no authority from the Bible.

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The fact is that the priests who received the Torah instructions directly from Moses, opposed the idea of messiah and the resurrection of the dead. Which proves that Moses and the Torah, including the prophets, did not "hold" this idea, the purpose of which lies in the desire of Rabbinic Judaism to replace the spiritual leadership that God has established.

Part of the memorial process includes reciting the deceased's first name from chapter 119 of Psalms. However, along with this "innocent" recitation, letters from passages from the Mishnah that have no relevance to the memorial are also added to the letters called "neshma." In this case, the letters of the deceased's name are taken and "matched" with Mishnahs that "match" the letters of his name. In most cases, there is no real connection between the two. For example, a person named Ze'ev, for the letter ז', a Mishnah from Tractate Taharot, Chapter 9, Mishnah 1, which talks about olives, is used.

For the letter A, a Mishnah is taken from Tractate Shabbat, Chapter 15, Mishnah 1, which discusses knots that require a blessing. In particular, sailors who tie knots should recite some kind of blessing.

For the letter B, a Mishnah is taken from Tractate Shabbat, Chapter 4, Mishnah 1, which discusses the issue of what to put the ham on Shabbat. What is permitted as a material for burying the chamin and what is prohibited [165]).

165 All quotes originate from the website https://oraita.net/mishna/neshama/?n=%D7%96%D7%90%D7%91&uids=3864,743,680, which offers the public the relevant texts.

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In addition, at the end of the memorial process as stated, there is an eating of refreshments accompanied by blessings upon eating. The order of eating the refreshments comes from precise guidance from Rabbinic Judaism. The order is written with the initials M.G.A. A.S. These are blessings in this order: upon the food, upon the vine, upon the tree, upon the earth, and upon the fact that everything came into being through His word.

When the innocent "faith" of the average believer thinks that all these blessings come to serve the deceased relative. However, these blessings, which have no biblical source, and therefore have no connection to God's instructions, cannot serve either the dead or the living, but rather they come in order to "educate" the person giving the blessing, because those who determine are the same rabbis who determined the order of the blessings.

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20. epilogue

It seems that surprisingly, it is easy to challenge the "authority" of the rabbis, especially when the believer is not part of the "court" of the relevant Rebbe. On the other hand, when the person does not believe in their authority at all.

Therefore, in order to emphasize their "authority", an over-sensitivity is expressed to emphasize learning only through the writings of Rabbinic Judaism itself. This, while almost completely ignoring what is written in the Bible. The "authority" of the rabbis themselves stems solely from the "oral Torah" that Rabbinic Judaism holds. By relying solely on their writings, Rabbinic Judaism perpetuates its position as controlling the spiritual narrative of the Jews.

This sensitivity may explain two phenomena that exist during the periods of Rabbinic Judaism. The first is the ongoing struggle of Rabbinic Judaism with Karaite Judaism. Karaite Judaism does not accept the authority of Rabbinic Judaism and vice versa, Rabbinic Judaism does not accept the authority of Karaite Judaism.

Karaite Judaism does not accept the "Oral Torah" of Rabbinic Judaism, and presents another alternative to the interpretation of Rabbinic Judaism. There are three sources for the Karaite Judaism method of interpreting the Torah of Moses. The first is the Bible itself as proposed in accordance with the arrangement of the Torah books themselves.

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While the second source of Karaite interpretation refers to the inference of understanding things from another place in the Bible and/or according to seven rules of logic similar to the standards presented by the sages of Rabbinic Judaism [166]). The third source is the tradition that is required from the activities of previous generations.

The second phenomenon, which characterizes the desire of Rabbinic Judaism, is the insistence of Rabbinic Judaism on forcing anyone who wishes to convert to Judaism to be subjected to the study of the "Oral Torah" on behalf of Rabbinic Judaism.

Here we must ask whether the term "joining the people of Israel" is found in the entire Bible? It should be noted that the only mention of the joining of a person who does not belong to the people of Israel is found in the Book of Ruth, Chapter 1, Verse 16 [167]).

It is true that the great intellectual and academic contribution of Rabbinic Judaism, and its great addition to the wisdom of the world, cannot be underestimated. This contribution is evident in the thousands of books, essays, and works that have been written by Rabbinic Judaism since its

166 In Rabbinic Judaism, the thirteen standards presented by Rabbi Yishmael in the Shacharit prayer are presented, by which the "Torah" is measured – however, in practice there are even more than 32 standards mentioned in the literature of the Sages, including the standards established by Hillel the Elder (7 standards), the standards of Rabbi Yishmael (13) and of Rabbi Elazar (12 standards). The best-known standards are those of Hillel the Elder: especially, equal division, building a father from one scripture, building a father from two scriptures, general and particular, as elsewhere in what we have learned from our study. Of these, Rabbi Yishmael adds six more standards that further detail the interpretive juggling of Rabbinic Judaism.

167 See Chapter 12 above, to join the people of Israel.

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founding and consolidation, starting from the second century after the destruction of the Second Temple until today.

In addition to their academic contribution, it is also worth noting the ability to preserve these writings, which in itself is a very surprising phenomenon. Despite all the persecutions, geographical transitions, and the shaky economic base that the Jews had to face, they succeeded above and beyond in preserving the writings and managed to pass them on to this day.

Unfortunately, the nations among which the Jews lived did not understand the magnitude of this contribution and, on the contrary, did everything they could to hinder and thwart Jewish knowledge over the generations. The wisdom of the Jews was not accepted by the world that was supposed to receive it as the "word of the living God." This can only be blamed on Rabbinic Judaism itself, which closed itself behind its doors and did not open its doors to anyone who came.

Contrary to what is said in the Book of Isaiah, Chapter 2, Verse 3, and in the Book of Micah, Chapter 4, Verse 2, where it says, "...for out of Zion shall go forth the Torah, and the word of the Lord from Jerusalem," teaching you that the message of Judaism was to go forth to the world and be the inheritance of all nations. The Book of Isaiah, in Chapter 4, Verse 6, suggests the term "Light of the Gentiles," meaning that the

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people of Israel will become a beacon of light that will guide the nations in the Torah of God.

Rabbinic Judaism kept everything to itself and did not open itself to the world. Thus, instead of biblical wisdom and morality becoming the inheritance of the whole world, as requested by the prophets and in the light of biblical morality, Rabbinic Judaism becomes a persecuted and neglected religion in a world dominated by religions that "imitate" the Torah, Christianity, and especially the political movement disguised as a religion, Islam [168]).

Apparently, the desire to control and manage the lives of the Jews caused Rabbinic Judaism to want to close its doors to foreign influences that could cause the community members to "lose their way."

It is worth noting here a custom that exists among the Amish communities, a Christian community that maintains a simple lifestyle and that avoids even the use of any modern technology. However, despite everything, they believe that the principles of their movement should be accepted voluntarily. Therefore, they introduced the ceremony called "Rumspringa" during which the person who reaches puberty goes on an adventure, in which he experiences everything he wants to experience as a person free from the supervision of the community.

168 Bill Warner, Sharia Law for Non-Muslims, Islamic Politics Research Center Publishing, 2016;

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If that person decides to return to his community, he returns baptized and accepts all the rules of conduct of the community. However, the person who decides not to return to the community is freed from all the rules of conduct of the community and is an outcast from it forever [169]).

Accepting the yoke willingly, voluntarily makes the community stronger. Since no one forces a person to continue to accept the laws of the community. Although, there will be those among the more closed communities of Rabbinic Judaism who will leave the closed and obligatory community life, but they cannot leave completely.

This is because in order to marry in a way that the State of Israel will accept this status, the Israeli citizen must marry through one of the religious offices of the denominations living in Israel. A rabbinical court for Jews, a Sharia court for Muslims, a Christian court for Christians according to their various denominations, and a Druze court for Druzes. What are called "civil marriages" conducted in Israel are not accepted as a change in personal status. This is despite the fact that the status of couples living together without marriage is indeed accepted [170]).

Furthermore, all the food he purchases in stores in Israel will contain products that have received the approval of Rabbinical Judaism. Thus, even in stores intended for consumers who do not observe kosher, it will be

169 Smadar Shir, The Amish Sect: A Hundred Gates of America, on the Ynet website, October 4, 2011, https://www.ynet.co.il/articles/0,7340,L-4130262,00.html Hebrew

170 Rabbinical Court Jurisdiction Law (Marriage and Divorce), 1953 https://www.nevo.co.il/law_html/law00/73178.htm Hebrew

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possible to find products with some type of kosher, even though there is actually no provision that forces the store to carry such products.

Likewise, in any government, educational, and/or other institution, he will encounter various elements arbitrarily determined by Rabbinic Judaism. We have already presented, for example, the issue of the "Omer Counting," a period during which it is not possible to hold wedding ceremonies. Thus, within the borders of the State of Israel, he will never be able to escape the control of Rabbinic Judaism over his life.

In fact, despite the desire and recognition of the academic achievements of the sages of Rabbinic Judaism, the main problem is that they claim that their work is not academic in nature but is considered "Torah words," and that the Oral Torah they established is considered "Torah law." Thus, in effect, they make interpretations the main thing while neglecting the source, the Torah, and rendering it irrelevant.

As a result, many of the instructions of Rabbinic Judaism, are instructions called "Drabnan," instructions from the rabbis and not instructions from the Torah. Thus, under the guise of "interpretation," a change is brought about that aims to control the lives of believers.

Especially when the Torah itself testifies that it does not need interpretation at all. Anyone can understand what things are supposed to mean and carry out the instructions exactly without the "help" of interpreters whom no one has authorized or appointed to do so.

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The Torah itself knows how to present what is important and what is necessary, without resorting to the unnecessary "help" of the sages of Rabbinic Judaism. When the Torah needs to expand, it expands, and when there is no need for expansion, there is no expansion.

It should be noted here that this concept is well known to all the sages of Rabbinic Judaism. What truly creates their approach can be described as "impudence."

Since those sages recognize this fact, they must understand from this fact that when there is no expansion, there is no need for any expansion. The unamplified instruction is a clear and perfect instruction and does not need any translation and/or interpretation, and especially does not need instructions for implementation.

The only logical conclusion that follows here is that all of God's instructions to humans are precisely detailed. That is, when the instruction is short and/or long, it is the entire instruction itself.

One should not look for any hidden meaning and/or any mysterious interpretation that would explain and guide how to carry out the instruction. In other words, all the hassle and interpretive juggling of Rabbinic Judaism is a "blessing in vain" and completely unnecessary.

This is because if there was a need for detail, God would have provided it Himself. Therefore, if the teaching is not detailed enough "for the taste of

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Rabbinic Judaism," this does not mean that it lacks detail, but rather that it is the entire teaching itself that does not need further detail.

In Rabbinic Judaism, the concept indicates the need for "work" in order to believe. That is, in order to believe, there is a need for "proof" of any actions. Therefore, the instructions of Rabbinic Judaism become those actions that must be performed in order to "believe."

Hence, Rabbinic Judaism proposes, right at the beginning of the Mishnah, the topic of prayers, which is perceived as an extremely important element of "work" for the Rabbinic Jew. Tractate Berakhot, which is found both at the beginning of the Mishnah and in the Talmud, which follows the Mishnah, presents all of Rabbinic Judaism's instructions for performing the blessings. The tractate begins with the issue of when to say the "Shema" prayer in the evening. Immediately after the instruction to recite "Shema" in the evening, comes the issue of reciting "Shema" in the morning.

Right from the beginning, we see the direction that Rabbinic Judaism is leading. No one asks whether "reciting Shema" is even a legitimate part of prayer? Who determined that this is a prayer to be performed in the morning and evening?

Without going into the explanation of this issue, which has already been explained in detail elsewhere, we will mention here a number of variables that may shed light [171]).

171 Essays on Rabbinic Judaism: short essays that try to understand and answer questions that no one seems to ask or look for an answer to / by David Sonnino Library University of Haifa Serial Number 9920036805502791

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This is mainly about the desire of Rabbinic Judaism to dictate the tone in everything related to the spiritual life of the Jews after the destruction of the Temple and the takeover of Rabbinic Judaism by the spiritual narrative of the people of Israel.

Even in the prayer "siddur," we see the guiding hand of Rabbinic Judaism in everything related to the subject of prayer. However, here the desire to dominate is clearly expressed, as each group within Rabbinic Judaism "adopts" a special siddur that distinguishes it. Furthermore, there are "prayers" in those siddurs that are sometimes identical. However, the wording of the prayer itself, its position in the process, and the method of execution may differ from group to group.

These differences may explain, for example, the extent to which the desire for consistency is rooted in the entire performance system of Rabbinic Judaism. Furthermore, there are various disputes among different rabbis. These are not just academic disputes that may add wisdom and knowledge. Rather, they are disputes that sometimes lead to clashes and physical injuries between the opposing camps.

In this case too, the believer does not need the instructions of Rabbinic Judaism at all. Since there is a complete prayer book between the pages of the Hebrew Bible. The Book of Psalms is also used by various believers from the community of Rabbinic Judaism, as a prayer book from which they customarily read different chapters at different times.

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Likewise, there is a custom to read chapters of Psalms every day of the year as part of the process of "work" that represents the faith of the average believer.

In fact, the Torah clearly indicates the personal responsibility that the believer himself has. That is, the Torah does not encourage an "institutional religion" but a private religion in which each person is exclusively responsible for his actions.

The prophet Isaiah, for example, suggests in chapter 55 verse 10 that God's will is expressed in the individual's behavior towards him. Likewise, the prophet Ezekiel in chapter 18 verse 23 and as well as in chapter 33 verse 11, presents the private will of the person that if he repents of his actions he will be granted atonement.

In fact, every person becomes, by necessity, independent and responsible for all his actions, good and bad, by the dictates of the Torah. When Chapter 30 of Deuteronomy explicitly presents the idea that God places good before man, it is the dictates of the Torah versus evil, and that man must choose when the Torah recommends choosing life, according to the dictates of the Torah.

The dictates of Rabbinic Judaism are not always in line with the dictates of the Bible, and we have already seen more than once that the teachings of Rabbinic Judaism prevail over the teachings of the Bible. This is not just a "mistake" that occurs as a result of a poor interpretation of biblical law,

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but rather deliberate teachings that come to replace the teachings of the Bible and even distort them and/or act against them.

For example, the regulation of parzebul is a teaching that contradicts the biblical teaching regarding the remission of debts in the seventh year. Likewise, the instructions to "sell leaven" contradict the Bible's explicit instruction not to leave leaven around you on Passover, as explicitly stated in the Book of Exodus, Chapter 12, Verse 19.

The most disturbing thing about the concept of Rabbinic Judaism is the knowledge that this approach supposedly saved the people of Israel from destruction. In other words, the instructions of Rabbinic Judaism made the people of Israel an eternal people in contrast to other peoples who experienced fewer hardships than the Jews and yet disappeared from the historical map.

To mention here the great empires that ruled in antiquity, such as the Egyptian, Greek, Persian and Roman empires, which disappeared without leaving a single person alive today who can prove that he practices the customs that were practiced during the time of these empires.

In contrast, the claim that the oldest citizens in the city of Rome are the Jews who came from the Land of Judea and have remained in the city to this day, may be a very correct claim. This is because the Jews of the city of Rome, for example, can trace their origin to the Land of Israel, while

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no other person in Rome and/or any other European country can trace the original origin of his ancestors.

But the correct argument should be that the Jews survived in spite of Rabbinic Judaism, not because of Rabbinic Judaism. The Jews survived all the hardships that resulted from upholding the precepts of Rabbinic Judaism, because of the divine promise explicitly written in the Torah, and not because of the fulfillment of the precepts of Rabbinic Judaism.

In fact, if we look at the known historical facts, we find that Rabbinic Judaism created the greatest exile for the Jews. If it is known at least in light of what is said in the various books of the Bible, that the Jews before the Babylonian exile, engaged in practical idolatry, sacrificing their sons as sacrifices to idols and other acts that they would not do.

Those ancient Jews, violated almost all the instructions of the Bible and this was not the first time. As we recall, already at the time of the Exodus from Egypt, the Israelites set up the "Golden Calf" and worshipped it.

Likewise, during all their wanderings in the desert, during their settlement in the Land of Israel and even after that, they engaged in violating the instructions of the Bible. When the northern tribes significantly exaggerated in violating the instructions of the Bible, they disappeared from the face of the earth. They were exiled to a place from which they cannot return.

In contrast, as stated, the Jews who committed no less serious offenses than the ten tribes, were exiled from their land, but after seventy years

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they returned. They not only returned to their homeland, they rebuilt the Temple and renewed their independence. The same was true during the period of the Greek kingdom, and all This implies that they were not exiled from the land after all.

All this was thanks to God's promise to their fathers. So after the ten tribes disappeared, the remaining tribes were the ones who were allowed to remain by virtue of this promise to their fathers.

If this account does not raise doubts about the nature of the instructions of Rabbinic Judaism, then nothing can undermine the absolute and unscriptural control of Rabbinic Judaism.

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